THE UNITED CHURCH

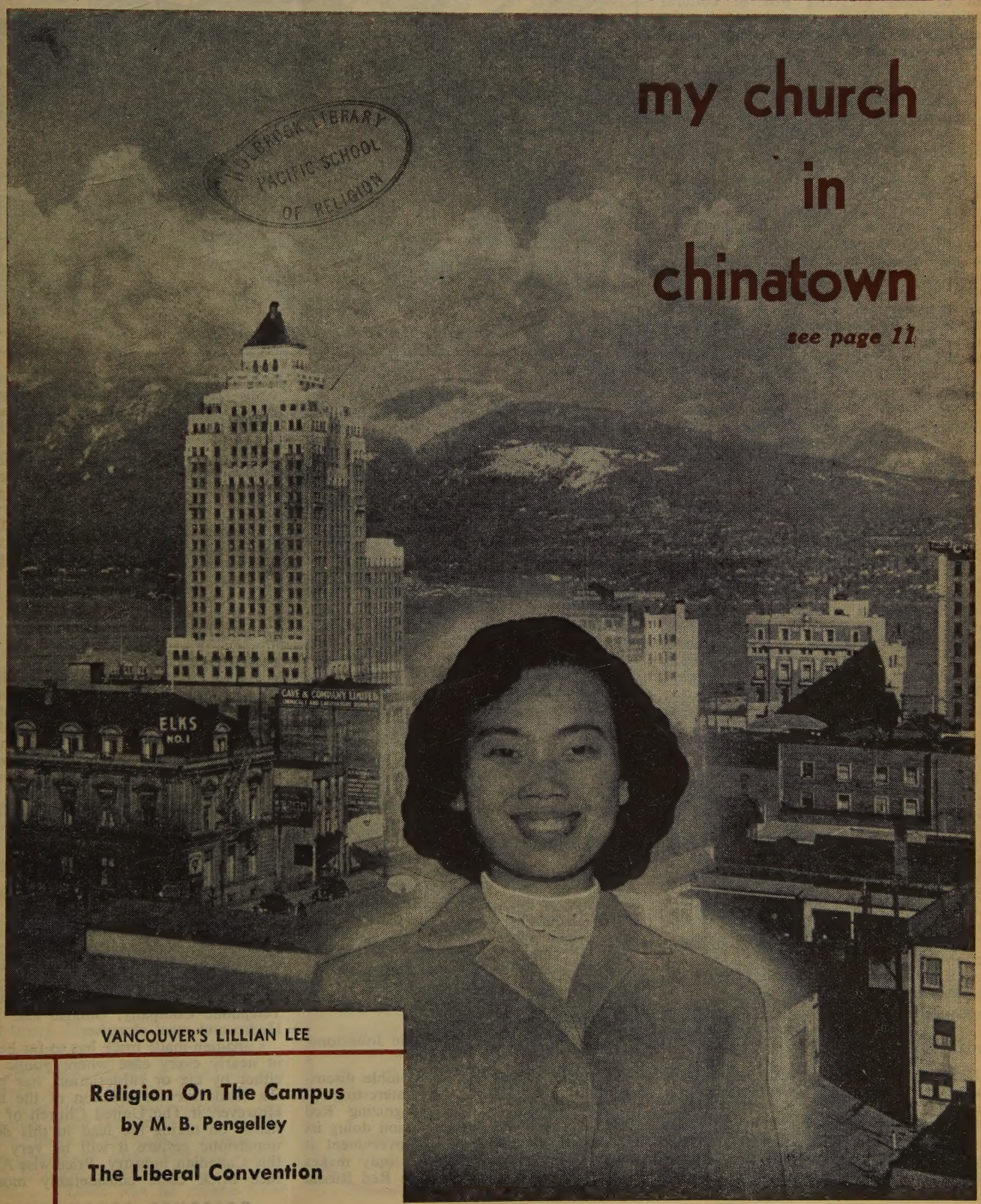
FEBRUARY 1, 1958

OBSERVER

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

my church in chinatown

see page 11



VANCOUVER'S LILLIAN LEE

Religion On The Campus
by M. B. Pengelley

The Liberal Convention

Letters

University for North

Dear Sir: . . . I was impressed with your editorial advocating a new university for the north. New doorways are opening in Canada and the contribution of these new frontiers will be great in the days to come. Business and Industry see this as a vast "gold mine" and it may well be that the church should consolidate her position in the educational field there. Education can temper men and nations and the contribution of "this melting pot of cultural traditions" would be strengthened by the establishment of an aggressive and sincere educational institution.

Our church which has pioneered in these endeavours in days of old should see this as a great challenge today.

Sarnia, Ont. Charles J. Scott.

Abstainers Unanimous

Dear Sir: I would like to commend you for the article **Abstainers Unanimous** in the current issue of **The Observer.** May I suggest that the material be used again in the Sunday School publications. It seems to me that statements from men who have found it possible to reach high positions amid the social whirl of cocktail parties and such and yet find it wise to remain total abstainers can do more to start youth on the right track than half an army of us old, Sunday School teachers who wouldn't know a cocktail from a glass of Chinese tea.

Chesterville, Ont. Mrs. Lillian Allison.

Dear Sir: . . . We are delighted with the frank and constructive comments made by Abstainers Unanimous. We are sending for several extra copies to distribute among our friends.

Charlottetown, P.E.I. Helen MacDonald.

Dear Sir: . . . I feel you went a little too far when you gave the views of what you called "Distinguished Abstainers." Since when does The United Church of Canada ask "Distinguished people" to set the moral tone of our Faith? Let us be reminded that the Church of the Master was the outcome of Pentecost and all that it means. This is our foundation—this is our faith—not what "Distinguished People" think in 1958.

Medicine Hat, Alta. Jim Brown.

Wheat for the Hungry

Dear Sir: The letter from Mrs. L. Fraser, Edmonton, re the women of the United Church each buying a bushel of Canada's Surplus Wheat for the world's hungry millions is a most inspiring thought, and I think should be put into action. The sooner the better. The response I'm sure, would be tremendous.

I would suggest that the men of the Church provide the transportation.

The big question is, who will organize the project? — Mrs. L. Fraser herself; the W.M.S.; Woman's Association; A.O.T.S.; General Council—Who?

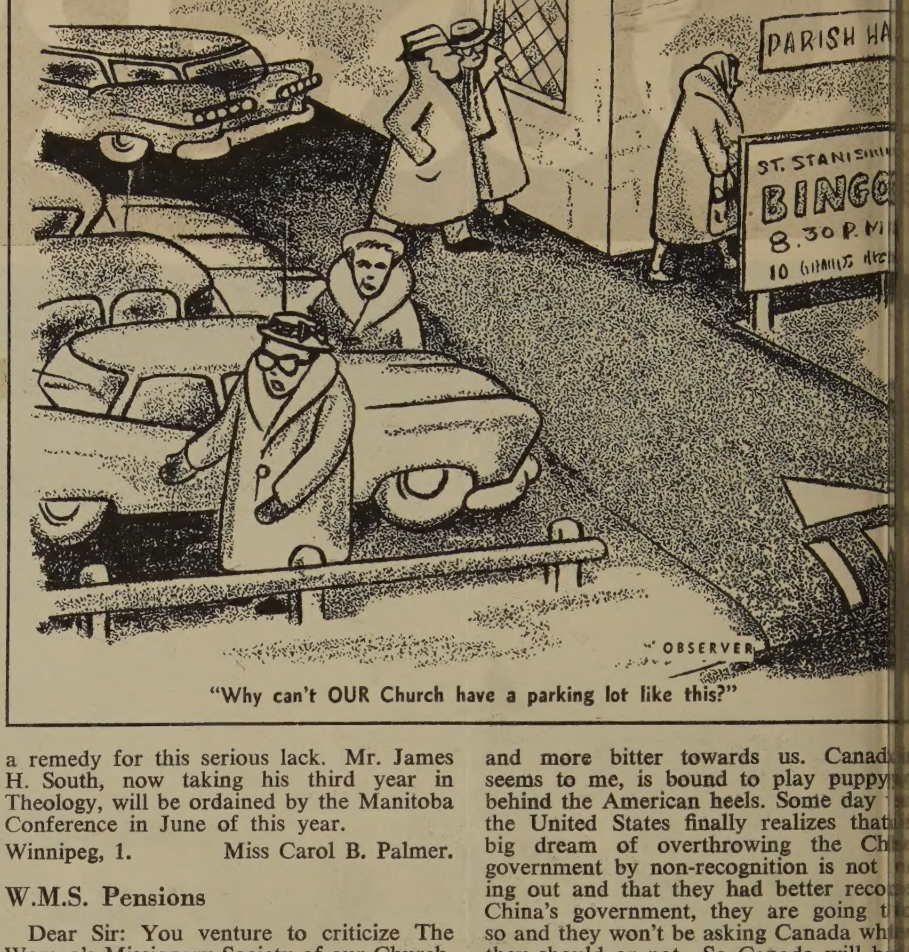
Vancouver, 8. Gertrude M. Lanning.

South, Too

Dear Sir: I have just read your article which was intended to be entertaining. It was.

I notice that although the ministry has an East, West and North, it has no South. United College, ever sensitive and alert to the needs of its Church, will shortly provide a remedy for this serious lack. Mr. James H. South, now taking his third year in Theology, will be ordained by the Manitoba Conference in June of this year.

Winnipeg, 1. Miss Carol B. Palmer.



"Why can't OUR Church have a parking lot like this?"

W.M.S. Pensions

Dear Sir: You venture to criticize The Woman's Missionary Society of our Church, for a certain paragraph in the retirement fund Constitution, and imply that the reducing of pensions for those attaining the age of seventy is because the Government Old Age Pension is receivable at that age.

Co-incident with the institution of that offending paragraph, the former pension rate was practically doubled, even to those of us who had made a much smaller contributory assessment to the fund than is expected from those now on the field. Personally I receive $160 a year more now from the W.M.S. **and** the Government Pension beside. Every Board has the right to regulate its own pensions, and none is more generous than ours.

Toronto. Ethelwyn G. Chace.

Red China

Dear Sir: The discussion on China in the current number of **The Observer** is the best expression of opinion on China I have read. I was favourably impressed with the good clothing and appearance of well being, and cared-for children in the picture on the cover. I note there are "no smiles on the streets of Peking." That can be said of the business streets of Hamilton, Toronto, or any other city at certain hours.

Hamilton, Ont. Lorne Johnstone.

Dear Sir: Found the round table discussion "Inside Red China" very interesting . . .

This position of not recognizing Red China is one of an outside nation doing its best to dictate the type of government it thinks China should have. It only makes Red China more dependent on Red Russia and more bitter towards us. Canada seems to me, is bound to play puppy behind the American heels. Some day the United States finally realizes that big dream of overthrowing the Ch government by non-recognition is not ing out and that they had better reco China's government, they are going t so and they won't be asking Canada wh they should or not. So Canada will b holding the bag, having lost a lot of needed trade, besides making a very friend out of China.

Bella River, Ont. Herbert Ta

Says: "Buy Canadian"

Dear Sir: The United Church of Ca is building a new head office building we of the Brick Industry in Ontario utterly dismayed that it is to be built face brick imported from the United S After remonstrating with the Building C mittee by letter and at a meeting advised this Institute that their comm has decided to carry out their ori intention. It is hoped that **The Obs** will agree that Canadian-made mat should be used. . .

Some of the basic facts that were before the Building Committee by U Church members of the Brick Institut as follows:

Ontario-made face brick is, and has used almost exclusively in all Federal ernment buildings in Ontario and i Provincial buildings in Ontario where is used; by Boards of Education, the Telephone Company, Ontario and To Hydro and most churches.

Canadian-made brick has so far been in nearly every case where public m either by tax or subscription, has pro the funds for the erection of the buil However, if The United Church of Ca insists on taking the lead in this deci unpatriotic gesture it will be very bad this Canadian industry. Price-wise Ame face brick costs considerably more

anadian face brick. We, as a group of ick manufacturers go on record as rongly condemning the action of this uilding Committee in laying themselves id the Church they represent open to iticism by following out this policy. . .

oronto. Don Booth,
President—Brick & Tile
Institute of Ontario.

Dear Sir: You have been good enough to k for a reply to criticism regarding the ick to be used in the new Headquarters uilding.

So far as possible, Canadian materials e being used in the building. The decision ncerning brick was made only after full vestigation. Samples of brick were tested. veral members of the Building Committee ent two days in visiting buildings in this ea built of Canadian and American brick. delegation from the Brick and Tile stitute was received by the Committee id given a full hearing. It is to be noted at this Institute has recently engaged an merican to be its director, simply because could not find a Canadian for the job. ne Committee's decision regarding brick as made on precisely the same basis.

To give a good appearance to the build- g over a long period of time, it is essential at the best possible light brick of even olour be used. The delegation from the ick and Tile Institute readily admitted at, in the particular qualities we need, anadian light-coloured brick is not the ual of American brick. The difference in st is not great, particularly when we member that the new building at 85 St. lair East ought to serve and be a credit The United Church of Canada for many ears to come.

oronto. A. P. Johnston,
Chairman, Building Committee.

ree the Minister

Dear Sir: Two women were talking about afternoon meeting. Said one: "Whom all we ask for Chairman?" The other swered "We'll ask the Minister, he always is time."

True, ministers don't punch a time clock d they want to serve their communities, t some of them take on more respon- ibilities than they can carry. Some requests ould be graciously refused for the sake of ealth, mental and physical. . . .

egina, Sask. Mrs. M. E. Hammason.

pen the Doors

Dear Sir: I agree with Mrs. Bennett of the o. The Churches should have their doors en at all times for young people, where ey can have good, clean entertainment. . . The teen-agers have lots of places to go. ose over twenty are a misfit. They aren't anted in the Young People's after 20 years, d if single there is no other group for em. Some churches throw their doors open r the young people to dance and have their n, and are very successful, with a lot of em teaching Sunday School on Sunday.

ult Ste. Marie. Mrs. H. C.

emorizing Hymns

Dear Sir: That was a bright idea from pan, about memorizing a hymn or two ery week. . . I was brought up in the elsh Calvinistic Methodist Church, and at Church urged the children from three fourteen years of age to learn a verse and mn or more every week. We could choose r own favourite portion of the Bible to emorize. . . There was no escape from this task, and it was rather trying in the summertime. . . We had a Society meeting on Thursday evenings and we children had to line up in this service to say our verses and any hymns, and again on Sunday evenings after the sermon, the minister would listen to us, and question us in our knowledge of the verses. The older boys and girls were expected as well as saying their verses to read out from their notebooks the highlights of the sermons the previous Sunday.

Now in my seventies, I can recall many verses and hymns I learnt as a boy, and it has proved a rich blessing to me throughout my life.

South Burnaby, B.C. David Griffiths.

Did SO Know!

Dear Sir: . . . In "Look what I learned after 109,500 cigarettes" Jack Froth says non-smokers had no way of knowing what the smokers were going through. Oh yes, we did, Jack Froth, and you smokers never knew what we non-smokers were going through, where everything was air-conditioned but your smoke.

Edmonton. C. J. Morrison.

Still Talking?

Dear Sir: . . . I haven't seen anything recently on the progress of our Conversations on Union with the Anglicans in Canada.

Are they still discussing? If so, please let us know through **The Observer.**

Champion, Alta. Wm. J. Huston.

Wanted: Practical Training

Dear Sir: We, as theological students feel that the Church's provision for the training of candidates is inadequate. Although we greatly appreciate the high calibre of the academic training given, we strongly feel that our present practical training is being neglected.

Problems such as: a purposeful ministry to the sick, the imprisoned, the bereaved, and all those requiring effective personal counselling; parish administration; the radio ministry; the development of youth programmes; and the dispensation of a minister's time scarcely receive any attention in the present programme.

We feel it would be wrong to shorten the academic training. We would suggest that a further year of training be added to the course. This final year would be given to lectures, seminars, and actual experience under qualified supervision.

Is it too much to suppose that the minister deserves as much practical training in his field as his contemporaries in medicine, dentistry and law?

Carlton Miller,
Tom Miles,
Douglas MacKay,
George Slater.

United Theological College, Montreal.

Davidson Clarifies

Dear Sir: I never read an explanation on the Holy Communion quite so clear as that by Rev. J. A. Davidson's **Ad Lib** in the Jan. 1st issue of **The Observer.** Thanks. . .

Osgoode, Ont. William S. Bower.

Tribute to Padres

Dear Sir: In reference to the protest by H. M. Horricks, Granum, Alta., in the Jan. 1st issue of **The Observer,** I do not see how, in any way, the pictures of Padre Nunn on the cover of a recent issue can be taken as an endorsation of war by our Church. . .

For sixteen years I was an "army wife" and for the last four of those years I attended services in an army chapel. Although I was raised in a Christian home and accepted Christian teachings without question, I had never had a personal experience of faith until after I attended services conducted by an army chaplain. All the padres it has been my privilege to meet have made Christ so vivid to me, both by their words and by their daily lives, that I feel assured of His love and presence at all times. . .

Mrs. W. H. Nicholson.

R. R. No. 1, Chilliwack, B.C.

Church Sends Greetings

FROM BEHIND THE IRON CURTAIN

To the Moderator and to the Rev. Ernest E. Long, Secretary,
The General Council of The United Church of Canada.

BELOVED BRETHREN IN THE LORD:

In these holy days of the incarnation of the Word of God, when heaven and earth rejoices and fill the earth with Christ's peace, we joyfully adore the advent of God's Son from heaven. In fullness of heart we greet you, dear brethren in Christ, at the time of this great Christian festival which brought joy for all people.

We wish to you divine grace, strength and prosperity in the activities of your Council among and for your people.

May Christ who was born for our salvation strengthen our ability to serve him with faith and love for the benefit of all people both those far off and those near. And may His peace dominate our hearts, and thus be the ground of well being for all mankind.

In the love of God, I remain,

NIKOLAI,
Member of the Holy Synod.

Office of Patriarch, Moscow,
Christmas 1957-58.

Devotions - By PETER GORDON WHITE

There's a Meeting on at the Church

THERE'S not a day goes by, not a single day, that somewhere someone isn't saying to a neighbour, "There's a meeting on at the church. See you there." The news is passed out on the party line, or in the general store, or from church bulletins, or from the pulpit. "There's a meeting on at the church." It comes by mail sometimes, if you've got some top drawer organization, or if it's something really big like Annual Meeting, or Presbytery, or Conference, or General Council, or the Sunday School picnic committee. If you're on the manse committee you get called by 'phone.

For the person who is known abroad as "the good church worker," the calls can pile up. "There's *another* meeting at the church tonight!" The overworked go-to-meeting-man may feel as one of the greatest laymen of his generation, the late John R. Mott, said of himself, "I have spent my life attending meetings." If that's the way *you* have felt at times, hear him out on this matter of attending meetings.

"I think perhaps I have had the privilege of sitting in more meetings in more places with more different kinds of people over more years than any living man.

"I have presided over more assemblies, chaired more committees, led more informal conferences, and been a party to more intimate heart-to-heart conversations than any other American.

"Over the decades I have developed deep convictions about the power of meetings to change personal lives and to change the world. There is power in the process of thinking common problems through together, participating in planning programmes of action, and performing assignments under the motivation of high spiritual mission.

"From my experience I have come to look upon the meeting as a superlative social invention for human communication, and sharing of social purposes, getting work done, and—note this—for changing oneself, others, and the world. The church is actually a group workshop."

Whenever men and women of good will meet together to do the work of the church—a teachers' meeting or a commission of General Council—they come into a face-to-face relationship, a person-to-person bond that can be a blessing in itself. For real life *is* meeting, when each man meets his neighbour, and together they meet the Lord who has promised to be in the midst.

Even if a man sits alone in a pew to pray it's still true. There's a meeting on at the church.

The Greater Test

AFTER listening to a class which was reading the Bible, a Hollywood producer said, "I always try out prospective actors with Shakespeare. Modern dialogue carries itself along, and doesn't require the alert, intelligent thinking which Shakespeare demands. He always uncovers shallowness in a reader. But the Bible, I can see, is an even greater test."

If you want to sound your own depth, don't stay away from Bible reading very long at a time. If you can hold to the discipline of daily reading, the following list will help you.

Feb. 15. Preaching to the Gentiles..Ephesians 3: 1-6
Feb. 16. An Astonishing Preacher....Mark 1: 21-28
Feb. 17. Christ in the Midst.....Matthew 18: 15-20
Feb. 18. True Worshippers.....John 4: 19-24
Feb. 19. The Church at Prayer.....James 5: 13-20
Feb. 20. The Singing of Hymns..Colossians 3: 12-17
Feb. 21. Giving Thanks Always..Ephesians 5: 15-20
Feb. 22. The Sunday Offering.....1 Cor. 16: 1-9
Feb. 23. Worship with Gladness.....Psalm 100
Feb. 24. The Sin of Rivalry.....Luke 9: 46-50
Feb. 25. Jesus' Prayer for Unity.....John 17: 20-24
Feb. 26. Unity of the Spirit.....Ephesians 4: 1-16
Feb. 27. Jealousy and Strife.....1 Cor. 3: 1-9
Feb. 28. An Appeal for Unity.....1 Cor. 1: 10-17

Prayer for a Church Committee

O GOD, the source of all pure desires and holy affections, give us now quiet minds and devout hearts.

We rejoice in the communion of saints. We are grateful for the common worship of our common God, and in our common desire to be of service in thy kingdom. We rejoice that the things that bind us together are greater far and stronger than the things that divide.

We bless thee for the privilege that is ours in these days to give leadership to the work of our church.

We think of the men and women who look to us to guide them further in their discovery of the unsearchable riches of Christ. May they not look in vain!

Reveal to us the greatness of our task that we may never be tempted to slight our work. Strengthen our faith that we may never yield to discouragement.

Use our diversities of gifts for the building of thy kingdom. Grant to all of us, we beseech thee, grace to use the ministry we have received with simplicity, with diligence, with cheerfulness and steadfast good will.

Take away all that would hinder or mar our fellowship and spoil our concord. May we be united in one holy bond of love and service, and with one mind and heart glorify thy holy name. Through Jesus Christ our Lord, Amen.

(Adapted from prayer at a national staff committee meeting, in worship conducted by Dr. E. R. McLean.)

About God and You

TWO years ago thousands of pe throughout the United Church w studying a little booklet entitled *The B and You.* Last year a companion st guide appeared, *Christ and You.* This y the trilogy is completed with the publ tion of Edward Cragg's *God and You.*

All three books are issued by our chur Lenten Booklet Committee, but it is bec ing apparent that individuals and gro are using these inexpensive paper-bou all year round.

In explaining his title, Dr. Cragg wr "Here are two words of the utmost sig cance for all of us—the word *God* and word *you.*" He continues:

"Are we justified in linking them closely? The first stands for the grea reality in our universe, the second fo very small item in the catalogue of creat The first denotes the Being who alon eternal; the second refers to a crea whose life even at the longest is lik sleep or a dream. (Psalm 90: 5; Job 20: The full meaning of the word *God* n always be beyond the grasp of finite m —as Eckhardt said, 'We cannot really sp of God; when we would speak of Him do but stammer.' The word *you* st for the one person each of us knows n intimately; though even here knowledg easily blurred by pride.

"Yet with an assurance born of exp ence the writers of the Bible take granted that you can know God. When come to Jesus, how absolute is his fidence that God is the supreme realit Everyman's experience, and that Everyn whatever his endowments, is able to k God, and to translate that knowledge love and obedience! The followers Jesus went out into the great Gentile w confident that human hearts everyw have already some dim understanding God, and are fully able to respond faith to the Gospel revelation concer him 'in whom we live and move and h our being.' (Acts 17: 28.)

"More than this, the writers of the B feel strongly that you *must* know Go you are to find any fullness or joy in liv The man who is without God is witl hope in the world. (Ephesians 2: 12.)

Welcome

TO all who are weary and seek rest all who mourn and long for comf to all who struggle and desire victory all who sin and need a saviour; to all are idle and look for service; to all are strangers and want fellowship; to who hunger and thirst after righteousn and to whosoever will come—this ch opens wide her doors and offers her come in the name of Jesus Christ her L

(From the bulletin of City Te Church, Lon

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OBSERVER

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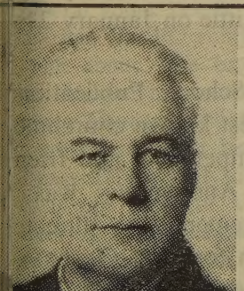


IN THE NEXT ISSUE

ery Rev. C. M. Nicholson

Big Nick of Pine Hill
By A. C. FORREST

Segregation in the South
By MARTIN LUTHER KING, JR.

Observations

RELIGION ON THE CAMPUS, page 8 of this issue, has been written by Michael Pengelley, a new member of THE OBSERVER staff. Despite that name, Mike is a protestant, and his parents live now in Baillieborough, Ontario. He worked on newspapers in Eastern Ontario, then headed for the University of Toronto and more education — majored in English, and *The Varsity*. After graduation went to work for the Toronto *Telegram*, whose police and court beat he left for THE OBSERVER at the first of the year. Readers will be seeing his by-line frequently.

* * * * *

● THE MOST PLEASANT thing about attending a committee meeting in the United Church Training School is remaining for dinner. The girls—staff and students scatter the committee members, professors, preachers, editors, etc., about from one table to another. Of course the men are flattered but tongue-tied — and so conscious of their table manners. THE TRAINING SCHOOL, which successive generations of male theological students have irreverently called "Angel Factory" and "Clergy Reserves," is enjoying its lovely new building. They have an excellent first year with 18 students; but only 10 in the second year. The school is built to house 56 girls but the vacant rooms are filled with co-eds from the U. of T. campus, medicine, dental hygiene, theology and others where no residence is provided. One of the attractive features is the presence of some woman missionaries home on furlough and nationals of other colour and race living at the residence while doing special work in the University.

* * * * *

● THERE'S LOTS OF WORK for the graduates—far more positions than girls. They are a happy earnest crowd, but suffer many casualties along the way. Not at exams, but through marriage — many to young preachers in Emmanuel College where the girls take some of their lectures. The result: congregations get two trained workers for the price of one.

* * * * *

● THE PHONE RANG the other day and it was the national President of the Junior Chamber of Commerce on the line. Mr. Douglas A. Fisher of Aurora sits in that honoured seat this year and he was calling up to say that he appreciated Mr. Homewood's reference to what the Jaycees had done in helping to place the Christian emphasis in the civic decorations in Hamilton this year.

* * * * *

● THE JAYCEE PRESIDENT gets about a great deal and he says "It makes me proud to belong to the United Church, especially when I see the kind of work we're doing in remote places. Saw some fine things in Newfoundland, excellent work at the senior citizens' home at Burnaby, B.C., and so on." The young chaps in the Junior Chamber may not know it but their organization is profiting this year from the methods used by the Church in its Young People's work. Mr. Fisher received his training in organization, public speaking, parliamentary procedure and that sort of thing through Presbytery and Conference and local YPU work. Met his wife that way, too. "I sure find that training helpful now," he says. "I've introduced some of the techniques into our J.C. training programme."

* * * * *

● SOME BEAUTIFUL PHOTOGRAPHS and a story have just come in from the Rev. W. Burton Crowe on the Atlantic Christian Training Centre. We are planning the feature on this enterprising institution for next month—the third piece THE OBSERVER has run on these "Centres" which have caught the imagination of young and old, and are doing so much to train lay leaders for work in their local churches. Author Crowe combines amateur photography of professional quality, with being minister of Warden Church in Glace Bay.

* * * * *

● A MOTHER IN TEXAS has written the Rev. J. S. Applegath who dreamed up the idea of the children's Prayer Plate, and now has a cup to match: "Thanks for someone who put Davy Crockett in his place, took a gun out of my youngster's hand and put a prayer in its place." Mr. Applegath, 76, and retired now in the United States, was back recently for the 50th anniversary of Danforth Church, Toronto, where he started the work as a student in 1907. He says that 50,000 of the prayer plates which we first wrote about in *Observations* two years ago, have been sold, and now the cups are becoming popular, too.

The Importance of Preaching

THE most important hour of the week for any church is when minister and people come together for the worship of Almighty God.

It is obvious in Canada that when this hour is made a meaningful thing, church is well attended, the people are helped, and God is glorified.

It is obvious, too, that in the United Church, whether this is a good thing or not, the position of the minister in this is pre-eminent. Where ministers lead their people effectively in their worship the people keep coming. Where ministers have something to say when they preach, the people listen.

Unfortunately in many churches the services are poorly conducted, minister and people come unprepared for the solemn experience of standing together in the presence of God, and the sermons are very dull.

We believe that at the beginning of the year it would be a great thing if ministers and sessions would face up to the tremendous importance of good work, in the conduct of the public worship and the preaching of the sermons.

First the minister must make up his mind to give his best; this includes not only hard work in preparation, but constant searching to improve himself.

Secondly, the session and people should undertake to give him an opportunity to do his best. He should be kept supplied with good books, his hours for study should be protected from those constant interferences with which busy pastors are afflicted in active congregations. He should be encouraged to get away to schools and conferences to have his mind sharpened in contacts with those who are trained to help.

Thirdly, there should be a lot more emphasis on this in some of the theological colleges. A quick skimming over the courses given in the various theological schools indicates that some young ministers are receiving much more adequate training in liturgics, public speaking, and homiletics than others. Conferences—even Presbyteries might be advised to spend some time on these matters, even if they have to give some other subjects a rest.

Finally, many keen ministers take advantage of the numerous courses in American theological schools during the summer to brush up on their preaching. We would think that some of our own colleges might do something very profitable for their graduates by holding summer courses in preaching and public worship.

Some of them are, of course, doing some good summer work now; but much more could be done.

WHEAT FOR THE HUNGRY

OTTAWA'S plan to provide an additional $50 mill in loans and grants to Colombo plan countries purchase Canadian wheat and flour seems to have b greeted with warm support by Canadian tax-pay Parliament is to be asked for approval; $35 millions loans; $15 millions for direct grants.

Recently a suggestion was made that every chu member should be urged to purchase a bushel of wh and make it available, and already a small amount money and some letters have come in, for Church pe cannot reconcile bulging granaries in Canada and hun people abroad.

With the greatest of respect for the well-intentio people who urge private and church-sponsored sche we would suggest that the most responsible way Christians in Canada to act in this complex matter is urge those in authority to work out efficient and hel methods of distribution of our wealth to the needy, commend them when they do.

The $15 million gift represents about $4 millions fr United Church tax-payers, far more than we could e secure through any direct appeal, and probably m than we could wisely distribute. The church needs continuing gifts for its overseas relief and overseas m sions, for its permanent work, and for the special w which governments and their agencies cannot do.

But in addition Christian people can help greatly, w they vote wisely, criticize helpfully, praise good act generously, and pay their taxes honestly.

SUDDEN LOSS

TWO servants of the United Church, good, able a widely known, have gone from us suddenly; R Wm. J. H. Smyth, Assistant Secretary Missionary Maintenance Dept., who died in Victoria on January 1 (see page 27) and Rev. George A. Little on January 2 as we went to press.

Dr. Little, Editor of Sunday School Publicatio retired in 1953. He was one of the best known churchm in Canada, a doughty fighter for temperance, and frie to the down-and-out. Alcoholics Anonymous was favourite organization. After retirement, he direc promotion of the Every Family Plan for THE OBSERV and more than any other was responsible for its ra circulation rise. He had been serving as assistant minis in Trinity Church, also Secretary of Toronto Cen Presbytery, and died while attending a Presbytery meeti Of both it may be said, "They were men, and they w men of God." We are thankful for their long years good service, and while we would have coveted m years for them, they were working for that they lo until the end.

An Editorial Commentary

THE LIBERAL CONVENTION

A YEAR ago we attended the Progressive Conservative Convention and asked the editorial question: "Are e Conservatives on the way back?" We mmented on what we saw and heard, but d not answer the question. Those who ere prophesying said, "Probably, but not t." Those who voted June 10th said Yes."

In response to criticism for daring to mment in a church paper on such things politics, we said we would go to other nventions, too. So we went mid-January the National Liberal Convention.

Comparison

We will not try to cover again what has ready been seen on TV, heard on the dio, read in the daily papers. But there e some comments which may be made.

It is tempting to compare PC's and berals. Often one could close his eyes d listen and hear the same things said, d the same slogans cheered as were said d cheered a year ago.

But there were differences. Cashiers in staurants claimed that the Liberals were t as dressy a crowd, but more informal d friendly. Maybe the cashiers were berals. There were more young people both conventions than would be found a large Church Council. But the PC's ere more youthful.

Liberal young people seemed more rebelous than the PC youth. There was a lot talk about "the brass and the grass," en though the youthful son of former nance Minister Abbott pointed out that e grass had never been greener than in e past 22 years of Liberal reign.

It is not easy for a chairman to keep ntrol of 1,500 delegates, even when they ve the neat system of cutting off the ll microphones when speakers are too ng or out of order.

We were astonished at as expert railading as we have ever seen, and were nused at the thought of what would ppen in a Church court if the chairman sregarded parliamentary procedure the ay it was shoved aside on at least one casion.

Two strong and critical amendments had me from the floor; recommendations re organization. The delegates wanted less centralization, less control in the hands of Federal MP's and Senators; more recognition of Provincial leaders; more frequent conventions.

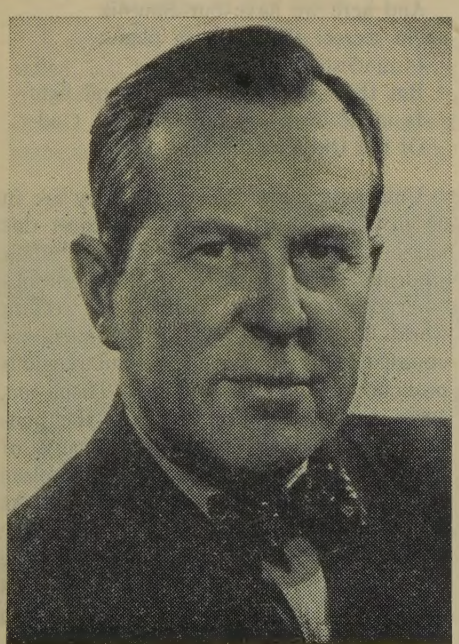
After two amendments had been well put, Senator Power promptly suggested that they be referred back to committee. Before there could be a seconder to a motion to refer, let alone a vote, amid a chorus of "no's" and a few boos, the chairman agreed to the suggestion and another speaker was introduced.

It should be added that the revised report later went a long way to accept the amendments.

There were other indications that the criticism of the brass in government so frequently heard before June 10th is echoed within the party organization. That sort of thing was much less apparent at the P.C. Convention.

Different Emphases

In most matters Liberals and Conservatives agree. And it is quite possible that if the P.C.'s were in opposition and convening now they would be pre-occupied with the things Liberals were emphasizing—namely, unemployment.



Liberal Leader Pearson

The things which loomed largest in the P.C. convention were: civil liberties; the rights and traditions of Parliament; the development of Canada's natural resources; lowering taxes; controlling inflation; and a re-statement of basic principles of conservatism.

The Liberals talked much of unemployment. Mr. Pearson said: "A man without a job is not a statistic; he is a challenge to society." They emphasized national unity, social security, expansion of trade "not by diverting or contracting what we already have."

Although the Hon. Paul Martin has had a distinguished career of public service, and fought a colourful campaign, there seemed no doubt among informed observers as to the outcome.

Mr. Martin shook everybody's hand; some, many times. His committee rooms (we were told) were well stocked with varied refreshments. Mr. Pearson was seldom seen except in his platform seat when he was supposed to be there. In his hotel suite visitors drank tea. Mr. Martin had bands, and placards, and a daily newspaper, and added colour to the proceedings. Mr. Pearson got the vote.

Perhaps we are expected to comment on the candidature of the Rev. Lloyd Henderson. It was embarrassing and we would rather not say much. Mr. Henderson is a Presbyterian minister and staged a one-man attempt to become leader. He got one vote. We have every respect for the minister of religion who serves his people through political office. But if it is not a humble position, the office should seek the man. Some thought this was a fine display of democracy. They have queer ideas of democracy, which is dependent on responsibility. The convention was protected against this very sort of thing by requiring that a nominee have ten delegates sponsor his nomination. Mr. Henderson got his sponsors, but they didn't vote for him. To us that seemed irresponsible on their part.

The New Leader

There is no Canadian in public life for whom United Church people have more affection than for the Hon. Lester B.

(*Continued on page* 30)

Students flock to hear eminent preachers, but only 10 per cent. attend church regularly . . . they don't want denominationalism, but work in rival organizations to practise their

Religion On the Campus

By M. B. Pengelley

CANADA'S 70,000 university students are peering heavenward these days, but they're seeing Sputniks and Space Missiles instead of God.

With their faith undergoing the test of sky-rocketing science, and with Communism hammering on the back door, today's college student finds himself betwixt and between, a far cry from the socialist-pacifist minded young men and women who tramped the nation's campus before World War II.

Confused and uncertain though he is, today's student is nevertheless no atheist. Bring an eminent preacher to the campus and he'll go running to hear him; present him with a problem involving spiritual values and he'll grapple with it with assiduity. The only thing that he won't do is commit himself.

They're Too Honest

The student today wants to be free—free to choose for himself and to make up his own mind at his own time. A strange paradox is that his greatest failing may prove to be that he is too honest. Says the Rev. Marshall Laverty, Chaplain of Queen's University: "If we had a war tomorrow, I doubt whether the position of the student with respect to God would change. . . If he doesn't ask God's help now, he is going to be too ashamed to do so when the chips are down."

Most Christian leaders, both inside the universities and out, recognize that the churches' opportunity is greater these days than perhaps ever before in history. But the propaganda pouring out of Moscow and elsewhere throughout the world continues to sow seeds of doubt in student minds. A few weeks after the launching of Sputnik I the Communist paper *Krokodil* published the following verse to celebrate man's achievement:

> And here we have our Sputnik
> No secret: the newborn planet
> Is modest about its size,
> But this symbol of intellect and light
> Is made by us, and not by the God
> Of the Old Testament.

University authorities admit they are in as great a dilemma over how to meet this latest onslaught of anti-faith as their students. Deeply aware of the traditions of academic freedom in which the western world has always prided itself, most are opposed to instigating any all-out religious programmes on the campus. Then, too, even if they were so disposed, the non-denominational character of many of Canada's 20-some universities would place serious practical barricades in the way. As Warden Joseph McCulley, of the University of Toronto's Hart House, said: "We have to keep happy not only all the various Protestant faiths on the campus but also the Roman Catholics, the Jewish students, the Buddhists and the Hindus."

Among the students religiously adri varying degrees, across the land is a y man named Robert Van Alstyne, 2 Calgary, who decided, two years ago, the engineering course he was studyi the University of Alberta did not pr him with the answers for helping fellow men. He moved to the Univ of Toronto, switched to an arts cour Social Science.

He's Out, But Still In

He became interested in the Stu Christian Movement, an organizatio students in universities from coast to c The Toronto SCM elected him presi but last summer, after months of searching, Van Alstyne came to the clusion that he was agnostic instea Christian. He offered to leave the chair but to his surprise, and that of other campus groups, the 250 regis U of T SCM members would not he it. Their reason: the university was place where honest doubt could no discouraged.

Under normal conditions there woul little cause for alarm in Robert Alstyne's scepticism or in that of other alert and questioning young stu Seasoned educationalists have long g to expect, even to approve such tempo lapses in faith. "It shows they're t ing," says Trinity College's clerical-col Provost, Dr. Derwyn Owen. Many of worst doubters ten years later have tu out to be the strongest pillars of church." But with the Space Age fo hands, and time running out, a wor warning was drifting up from a gath in St. Louis of the fourth Triennial o U.S.'s National Council of Churches. danger (in Sputnik)," one cleric decl "lies not in fantastic scientific achieve but in fantastic human reactions."

Sputnik Sparks Students

So far at least, the reactions of Canadian college students have not rea the state of the fantastic. In fact, ca interest in religion seems, if anythi have increased with Sputnik. Top-r religious leaders visiting the univer and colleges, are drawing record cr And although today's student is mor to sleep in on Sunday morning than t up and attend chapel, many church university towns and cities report attendances of students. Religion ha no means lost its pre-eminent appeal subject for house debates and bull-se gatherings in the snack shops dormitories. But the shift is toward fu mentals. "The student doesn't care a for denominationalism nowadays," say Rev. James Cunningham, Chaplain to House. "He wants to slice through super-structure of theological segreg and strike at the basic questions."

Said Michael Cassidy, editor of student-published daily, *The Vars*

here is more going on today on the mpus of a religious nature than in any her comparable community. Students are inuinely interested in finding out the swers to religious matters but they're willing to commit themselves to any one urch."

The task of stimulating Christian opinion ong the 40,000 Protestant students in nadian universities is undertaken in the ain by two prominent coast-to-coast ganizations; both are motivated and erated not by university officials but by udents. One is the Student Christian ovement, organized at McGill University ck in 1880 as a college branch of the MCA and the YWCA. Having direct ntact with a world-wide organization of ristian students, the SCM now is parate from the "Y", and is endorsed in nada as the official voice of Christian tivity in the Universities by the Canadian uncil of Churches. The SCM is really e official student organization of those urches which belong to the Canadian uncil.

The other important student force is the ter-Varsity Christian Fellowship which s contact with a second world-wide ristian organization. The VCF's describe emselves as Conservative Evangelicals, y stress on Scriptural writings rather an on church doctrine.

There are other smaller local campus oups but they are mostly of a strictly nominational character: the Christian ientists, the Quakers, the Lutherans ppealing usually to new Canadians), oral Re-Armament, the Jewish and atholic clubs and associations.

Pilgrimages and Campaigns

A group known as the League of Christ e King sprung up suddenly on the St. ichael's college campus last year and onsored a 97-mile pilgrimage to the oman Catholic Martyr's Shrine near idland, Ont. Twenty-six hardy students vered the distance on foot in four nights d five days, lugging among them a nine-ot-long oak cross that weighed over 150 unds. The Varsity Christian Fellowship last year staged an all-campus Mission, brought eminent clerics and evangelists from all over the world.

At McGill University, last year, 70 alert and eager United, Anglican, Presbyterian and Baptist divinity students stormed 1,000 homes in Brockville, Ontario, taking over the city's pulpits to "move the sinful to repentance . . . and so to uplift Christ by word and deed that He may draw all men unto Himself." This year, the students staged a second raid. Their target: Shawville, Quebec.

The inspiration for this came, however, not from undergraduates, but from McGill's Faculty of Divinity students. Student ministers on a campus exert a strong positive influence, and some churches feel their best contribution is to maintain virile theological schools.

Behind such wholesome demonstrations of student spontaneity there lies a less dramatic story of daily activity on the Canadian campus—prayer meetings, group discussions, interdenominational church services and guest speakers. The co-ordinator and oft-times sponsor is the Student Christian Movement. Working on an across-the-nation budget of $22,700 annually ($7,500 of which is donated by the Canadian Council of Churches) the SCM operates on a year-round basis, helps arrange student "Work Camps" during summer vacations, and holds out a welcoming and helping hand to scores of foreign students who come to Canada to study. One SCM secretary explained the organization this way: "We believe that Christians must face up to everyday practical problems; that Christianity cannot be isolated from the rest of life. Therefore we make it a point to interest ourselves in humanitarian things as well as those spiritual."

Summer in Far North

A few days after the university year ended, last spring, a group of 12 students from colleges right across Canada, met in Ottawa, climbed aboard an RCAF transport plane and took off for the rough and rocky community of far-north Frobisher Bay. They spent four months in the isolated Baffin Island outpost working with the Eskimos under sponsorship of the Department of Northern Affairs and the Council of Churches. Eight were SCM members. The male students swung shovels and pick-axes, assisted in building docks and roadways for Frobisher Bay's new government rehabilitation centre for Eskimos. The girls worked in the community school, acted as secretaries for the Northern Affairs Officer, and occasionally wielded paint brushes. Mingled with these duties was another just as important task — that of carrying Christ's word to the native people.

Across the Dominion, the SCM summer work camps are located in key industrial centres. In Toronto last summer, a group of university girls from colleges all over eastern Canada were billeted together in the basement of Woodgreen United Church while they worked as nurses' aides in a mental hospital. "It was a challenge," said one girl, "to make sure that we, who preached about getting along to the patients, could manage it ourselves."

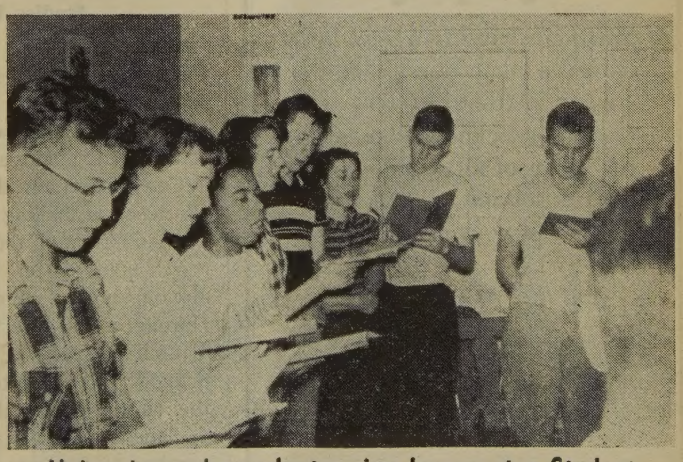
Religious Illiterates

What of those who do not belong to the SCM or the VCF — those who have no direct ties at all with organized religion in the universities? According to reasonably authenticated statistics, less than 10 per cent. of the university population attends church or synagogue regularly. The large mass of students was called "religiously illiterate" only a few years ago when External Affairs Minister Sidney Smith (then President of the University of Toronto) was deploring the situation and looking for an answer. He wondered whether some form of "systematic religious instruction" were not needed in today's college curriculum. Said he: "More students know more about the mythologies of Greece and Rome than about their own Christian beliefs — indifference is at the root of this illiteracy."

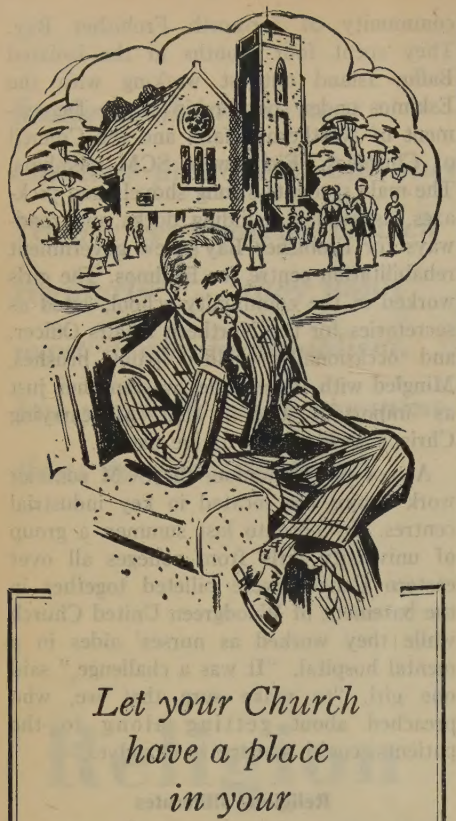
Frankly alarmed over the situation, the

(*Over*)

Elaine Thompson of London, Ont., and Eskimo friend Pauloosie paint at Frobisher Bay work camp



University undergraduates sing hymns at a Student Christian Movement meeting in Montreal



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Canadian Council of Churches admits it has a major crisis on its hands. Not only is Sputnik pressing, but Canada's soaring population—now somewhere near 16-millions — presents whopping headaches for churchmen and educationalists charged with looking ahead to the future. By 1965, the national university enrolment will in all probability be hitting 125,000 with 75,000 being Protestant students. With the emphasis on non-denominationalism already snowballing, it looks as though the church-supported arts colleges can no longer be given the lion's share of responsibility for religious enlightenment: for what way is there of reaching the huge mass of young men and women enrolled in the faculties of engineering, medicine, architecture, law, etc.? Meanwhile as the university schedules are being stepped up, as the hue and cry for more and more technical efficiency to meet the threat of modern industrial Russia is heard, today's student is finding less and less time in which to think about his spiritual life. In its report last year on Christian Work in Canadian Universities, the SCM had this to say:

"The universities' traditional function as a place where the 'search for truth' goes on is now eclipsed by its modern function as a technical school for the training of young men and women for the professions. Thus, for a majority of students, the university does not raise the basic philosophical and religious questions which traditionally have been the reason for its existence . . . it is no longer what it was in the twelfth and thirteenth centuries—a nursery of the church. The fundamental presuppositions of thought and the whole intellectual climate have been thoroughly challenged. The outlook of the modern university is now dominated by a scientific character and is, of course, in sharp contrast to the classical-humanist or philosophical or historical outlooks which have from generation to generation existed." The report concluded: "The churches' first task in the universities today is to stimulate the asking of fundamental questions."

Studies Under Way

By November 1958, the Canadian Council of Churches hopes to have in its possession enough detailed facts on the state of things to be able to suggest some concrete and positive action. At the moment a Commission on the University and the Churches is making a close-hand study of its findings, and recommendations will be made public later this year. "We have already made some progress," said Dr. Harold Young, secretary of the United Church Board of Colleges and Secondary Schools: "No greater challenge confronts the church today than that of providing an adequate ministry to the growing number of students in our universities."

Already a few important initial steps have been taken: major church-sponsored building programmes are under way on several campuses across the Dominion, and a trend has begun in the appointment of special university chaplains. On the campus of the University of Saskatchewan a building project to the tune of a million-and-a-quarter dollars is being undertaken by the United Church to extend the work of St. Andrew's divinity school, augment staff, enlarge the residence, and provide a new centre for arts students. At the University of Western Ontario, $500,000 will be spent on a new residence for undergraduates, 40 per cent. of whom adhere to the United Church. The United Church London Conference hopes to raise most of the funds by appealing to congregations all through south-western Ontario. Plans are also under way for extending United College in downtown Winnipeg, Victoria College in Toronto, and Mount Allison University—all affiliated with the United Church. At Dalhousie University, a part-time chaplain was appointed to assist with the needs of United Church students there and steps of a similar nature are being taken in other universities.

Denominational Clubs

The most recent — and in some ways most vigorous — development on the campus is the rise of denominational clubs. "As I see it, they are the most vital religious group on this campus," Dr. Fletcher Maine, Director of Extension and Summer Schools for the University of Western Ontario, says. The Canterbury Club (Anglican) has flourished for several years at Western. The Newman Club (Roman Catholic) is strong. So is Hillel (Jewish). Although the United Church has been reluctant to promote denominational clubs, believing it more effective to have students working through interdenominational groups, and loyal to the SCM, it gave in recently, to pressure, and organized a United Church Club at Western. Advocates observers say that while the denominational clubs are doing effective work among their own people, there aren't many signs of co-operation, and where they flourish, the SCM and IVCF tend to lose ground.

Where to from here? The question is unanswerable for the most part. Despite the trend in non-denominationalism, there are a few who see the solution in a return to something like the old church college system—each church establishing its own colleges and universities. But most churchmen say candidly they can't afford it. The Baptist Convention had to give up McMaster University last year. The most plausible answer, taking into account the general drift of things, seems to be that interdenominationalism will grow ever stronger but that in its midst will arise some hardy denominational cells upholding yet keeping separate, the various religious faiths. •

Lillian Lee's

Church in Chinatown

By E. L. HOMEWOOD

LILLIAN LEE isn't exactly an average 18-year-old. She's much busier than most teen-age girls.

In addition to her Grade 12 studies at Vancouver's King Edward High School, Lillian works four nights a week at the Chinese United Church, takes an active part in the young people's organization, studies music, and has a part-time job. That doesn't leave her much time for fun, but she has been known to break dates to baby-sit with her minister's three young children.

Nor does it mean that Lillian's life is void of teen-age companionship. Most of her fellow choir members are about her age. So are the majority of teachers in the church's English Night School where she teaches on Monday, Tuesday, Thursday and Friday evenings. And the Young People's Union, which she attends on Saturday evenings, is one of the liveliest in the city.

It took a long time for her to get into the swing of things here. She was introduced to the church eight years ago by her father. With her brother, Chan, she had just arrived in Canada. Her father, My Lee, a retired and well-to-do businessman, was a steward and trustee in the church and sort of unofficial chef at all congregational dinners.

But the family had been separated for several years, and life in Canada was far different from that Lillian had known with relatives in China after her mother died. There were tensions and frustrations, particularly after her father remarried, and she tried to run away from home on several occasions.

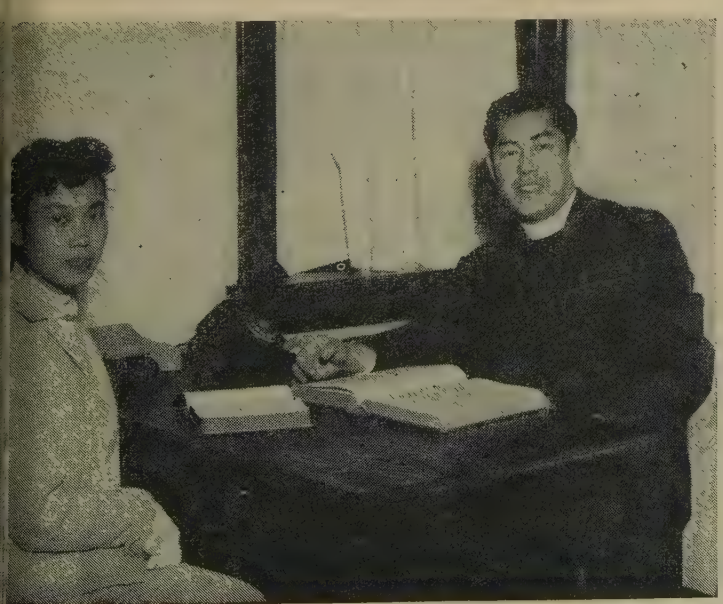
That's when the church became an important factor in her life. It gave her work to do, and it brought the family together. Now both Lillian and her brother teach in the Sunday School, and their stepmother assists the minister, the Rev. David Peng, in pastoral visitation, and helps arrange flowers for the church every Sunday.

Lillian's church has become an important factor in the life of Vancouver's entire Chinese community. Sixty per cent. of the city's 14,000 Chinese live in the Chinatown area, most of them within walking distance of the church. Last year, when the church went out on its annual budget campaign, over 300 non-members contributed. Most of them were also non-Christians, for the Chinese Christian community numbers only about 400. Just over 100 of them are on the United Church rolls. The rest are divided among the Roman Catholics, Presbyterians, Pentecostals, Anglicans and the Church of Christ in China.

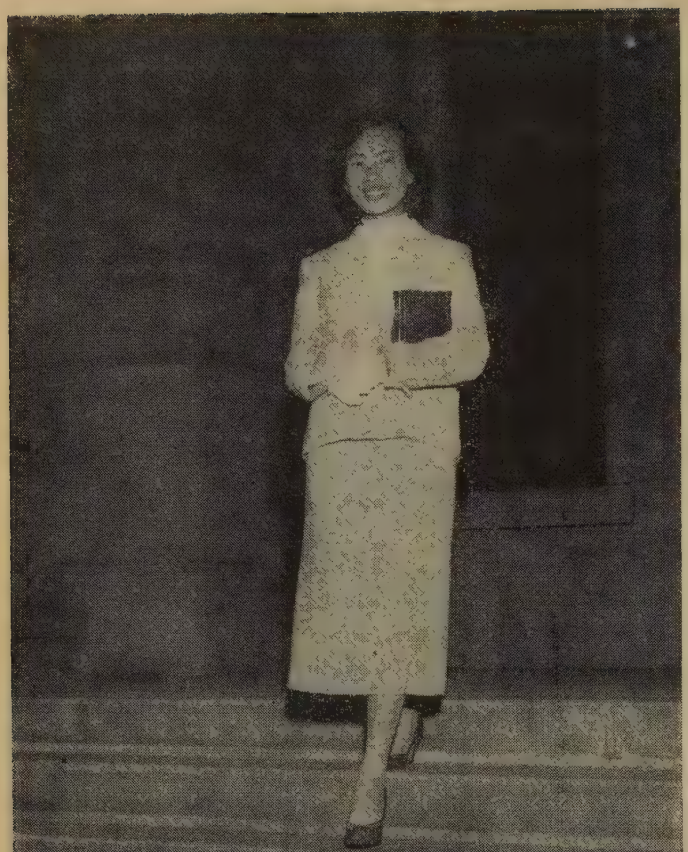
But the number of Chinese connected with the church in Vancouver goes far beyond the 400 Christians. Although she was taking an active part in several church organizations, Lillian Lee wasn't considered a Christian until she was baptized and joined the church last Easter.

Mr. Peng reports 1,200 under pastoral oversight, 770 of

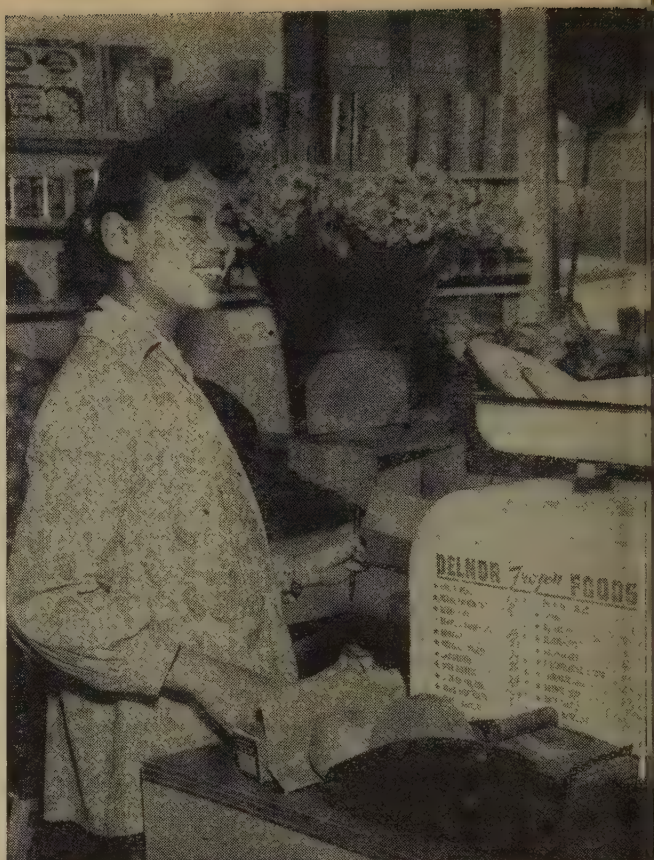
(*Over*)



Lillian has interview with Rev. D. K. Peng . . . . . before becoming member of Chinese United Church



Lillian attends High School . . .



. . . works part-time in a grocery store . . .

them being without family connections. The church provides dormitory facilities for 24 single men. Most of them are non-Christians, but they are reading church literature and have some contact with church people. It's the same in the night school. Lillian doesn't see many of her pupils in church except at their English classes.

The school draws its enrolment from the hundreds of immigrants arriving from Hong Kong. Last year more than 1,200 were admitted into Canada, the majority staying in the Vancouver area. Most of them were women and children coming to be reunited with the lonely men who have been in Canada many years.

English for the Newcomers

Most of the 75 newcomers at the night classes are in the 18 to 25 age group. Thirty to forty women put their pre-school children in the care of attendants at the church in the afternoons while they study English. Their graded lessons are provided by the Provincial Government. The teachers, who get about $5 a month to cover transportation costs, had some English in Hong Kong before coming to Canada four or five years ago.

The church has another educational programme that has even more interest for Lillian. It's a lively kindergarten class which meets every morning in a basement classroom. Hundreds of Chinatown children are proud possessors of the Chinese United Church kindergarten diploma. Appropriately gowned in white surplices and mortarboards, last year 20 youngsters received their graduation certificates in front of their beaming parents.

Lillian's big ambition is to qualify as a teacher and take over a kindergarten class.

Its school programme sets the Chinatown church in a so what unique position. But it also has the Christian educa activity found in most United Churches. There are C.G.I Tyro, Young Adult and Junior Young People's Groups, and English Sunday School of about 150 pupils. The Young Peo Union attracts dozens of Chinese students from the Univer of British Columbia.

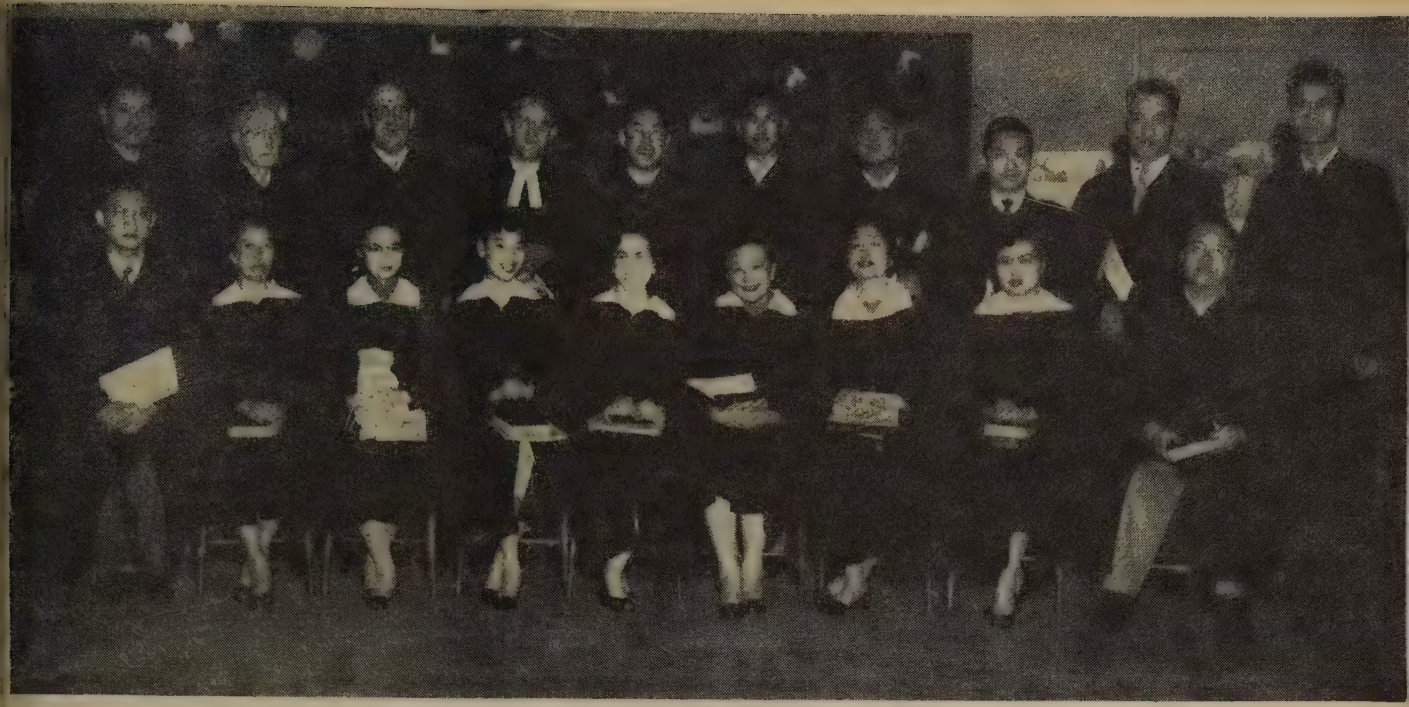
Young People Well Educated

The majority of Canadian Chinese young people are get a good education. All are going through public and high sch and many are proceeding to university where they are joi by students from Hong Kong.

Chinatown has three public schools and one high sch which teach only Chinese language, history and culture. T open their doors after regular school hours, and are desig to enable the children to learn the language of their forefath so they can converse with their parents and get jobs. For w many are bilingual, language is still a major problem. The yo people understand and use English most of the time, while older generation clings to Chinese.

The situation is similar in eight other centres where United Church has Chinese congregations.

To cope with the problem, Sunday morning services are h in English and evening ones in Chinese, and Mr. Peng give running interpretation of his sermon at both. To reach hundreds of people milling through the streets of Chinato afraid to enter the church, the services are carried over amplifying system. The singing and preaching can be heard and down Pender, Dunlevy and East Hastings streets, wit two blocks of the church.



. . . sings in the choir at the Chinese United Church (she's fourth from left, front row) . . .

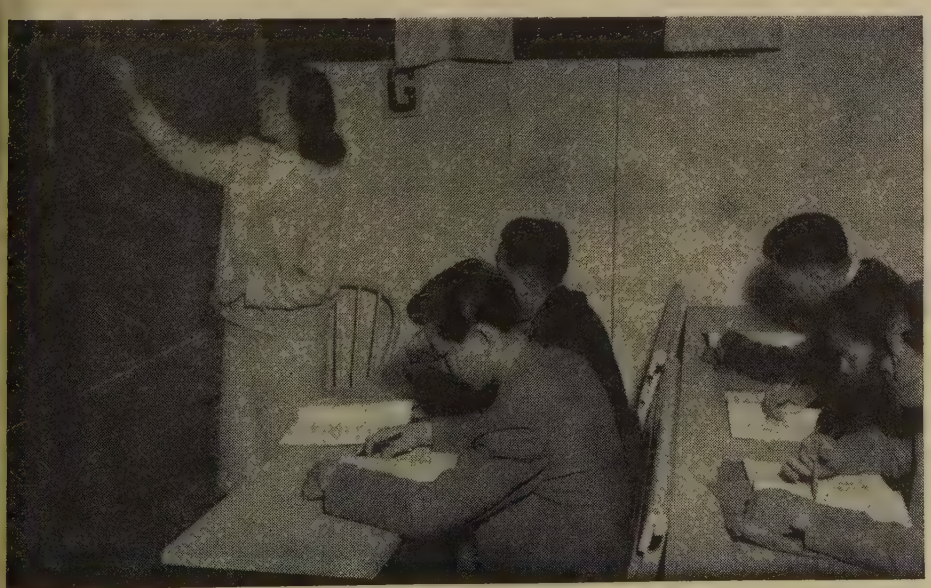
"Chinatown has recognized the place of the church; the people understand it is good for society and good for them," says Mr. Peng. "The Chinese have adopted the Canadian way of life. Old customs regarding weddings and funerals are no longer observed, even among non-Christians. They don't worship idols or practise old religious customs; in fact there is very little observance of other religions in the homes. The Christian churches are the only ones in Chinatown.

"The Chinese have good ethics. We don't have to tell them about the brotherhood of man; they know it. But they don't know about the Fatherhood of God. For most Chinese there is nothing beyond the sky, the trees and their being.

"We can't convey the gospel on purely theological grounds," Mr. Peng says. "We have to present it in the light of Chinese thinking. We have to touch both the Chinese culture and the Christian will. Some people come to church to compare Chinese philosophy with Christian theology. Sometimes the Chinese philosophy is wrong, sometimes right; we have to look at it in the light of the Christian viewpoint."

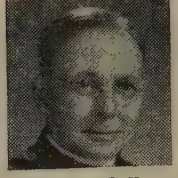
Because Chinese won't enter the church unless they have been invited and taken there by friends, the emphasis of Mr. Peng's ministry since he went there two and a half years ago has been to mobilize his own people. "We're a minority in Chinese society, and we have to use all sorts of means to propagate the gospel," he says. "Our own people have to keep in touch with the rest of the Chinese community and bring their friends to church."

That his people have responded well was evidenced last Easter when 17 new members joined the church. It can be seen, too, in the fact that, like the largest Japanese Church, in Toronto, the congregation became self-supporting two years ago. ●



. . . teaches English classes . . . but gives up dates to babysit . . . with the three Peng children

Rev. J. A. Davidson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By J. A. DAVIDSON

DANIEL JENKINS, an influential British theologian, in a recent book on the condition of the Church throughout the world, said, "The trivialization of preaching is one of the chief sources of weakness in the Church."

Is that a fair assessment? Has preaching, by and large, become rather trivial in our time? Probably we shouldn't be too wholesale about this—but can anyone who knows the modern Church deny that Jenkins has thone a light on one of its fundamental problems?

We who preach have much to answer for. Often we are sinfully timid and hesitant in our pulpits. Often we fail to prepare ourselves adequately for our holy task. Often we make the Gospel message sound almost unbearably dull and inconsequential.

But you who sit in the pews have much to answer for, too. You do like to be coddled a bit. You demand the "tranquilizer" type of sermon. You don't like it when the preacher disturbs your delicate consciences or ruffles your tender feelings. And you have all sorts of ways, subtle and not-so-subtle, of applying pressure on your preachers.

You generally find dainty little sugar-cookie sermons much more palatable than the rough bread of the Gospel. And when you are given some of the rough bread either you complain that the preacher is not sticking to the simple Gospel or you react like the church-goer described by Bernard Shaw who "prefers a severe preacher because he thinks a few home truths will do his neighbors no harm."

We preachers cannot by ourselves rehabilitate our holy office. We do need the help of you who sit in the pews—and to you I make these suggestions:

1. Don't hustle and hector your minister so that he hasn't sufficient time and energy for the disciplines and devotions that undergird effective preaching. You won't get good preaching in your church if your minister hasn't time for adequate preparation. And see that he can afford to buy the books and periodicals necessary for sermon work—some weak preaching today has a simple economic cause.

2. Don't be overly sensitive. Some principles of our faith do not accord with the ideas and ideals of the fashionable world. Sometimes the preacher may have to say things that offend your self-regarding sensitivities and jostle your prejudices a bit. Don't criticize and condemn him for this before you have had a careful look into the depths of your own soul.

3. Finally, take to heart these lines on preaching from the seventeenth century preacher and poet, George Herbert:

"Do not grudge to pick out treasures
from an earthen pot.
The worst speaks something good: if
all want sense
God takes a text, and preacheth
patience."

As I See It

By ROMAN COLLAR

I WAS asked to take a look at it — I DID!

Well, here's the story. I was in a newspaper office—not in my own city—having a chat with a distinguished columnist, whose writings are a daily source of inspiration and wisdom to thousands.

We had much in common. I told him of an editor who is known from coast to coast as a radio commentator, whose father, many years ago, was my Superintendent of Missions in British Columbia.

On one occasion the Superintendent Missions put a question to our Sund School group in the B.C. mountains. was, "What is the name of the mother Moses"? Nobody answered. I couldn I assure all and sundry that from that d to this I've never forgotten the lady name. Secure as to my knowledge, and but certain that he couldn't, I put it my friend. Without batting the proverbi eyelash, he took a Bible from his desk, a handed it to me saying: "You find it Hezekiah, chapter 12, verse 10."

With confidence I took the Book, starte to thumb back from Malachi, then becam as confused as if I were before a T camera, when Roman Collar Jr. said to m with a grin: "Dad, take a look at th Index." I did. No Hezekiah, naturally Momentarily I had confused him wit Zechariah, though I've known the Book of the Bible since boyhood, and certainl had some knowledge of Hezekiah.

It was a moment for a red face—and say r-e-d! I hummed and hawed—no use Unless my friend has mercy, I can imagin a spicy bit about R.C. in his well-rea column.

Is there a moral to this? Should ther be? I don't know. It might be "Don't ge caught off guard, always be prepared." O it might be "Don't get hoity-toity abou your knowledge of the Bible." Few ca answer the $64 questions on it. Personally at my best or worst, I'm not a "chapte and verse" man, nor, somehow, do I envy the man who is, but I do like to meet the man who has translated its mighty truths into a great life through the Spirit o Christ.

Though of the writings of books there is no end, and may never be, there is this said concerning that good man: "He clave unto the Lord, and departed not from following Him, but kept His commandments."

He never wrote a book, but that was written concerning Him!

Hezekiah is worth emulating!

. . . . and Opinion

- Outdated Arguments
- Emperor and Us

Prudence in the Parsonage

By JEAN SHILTON

IN the great controversies which have rent the western world in the course of history, the Christian Church has not always been on the side of the angels. My history needs to be brushed up, but I remember that poor old Copernicus had a row with the Church when he discovered that the earth revolved about the sun instead of vice versa. I have a recollection also, of the Bishops in the British House of Lords fighting to retain the slave trade in the nineteenth century. Now the revolution concerns the role of women, especially married women, in our own society, and I wonder if the Church and the angels haven't parted company again.

The old argument about whether or not married women should work outside the home is academic now, although it still taxes hot in the Church. The simple fact is that they ARE going to work in ever-increasing numbers. In Canada today every third woman in the labour force is married. That's a total of 435,000 women, and surely some motivation stronger than sheer busyness has moved that army of women out of their kitchens.

In this matter of working wives we should remember that this is twentieth century, industrial and urban society, not nineteenth century, pioneer, agricultural society. Women cannot spend their days in the way their grandmothers did and I do not think they should even try. And we should stop laying the irresponsible charge of juvenile delinquency at the feet of working mothers. No evidence has yet been published to support this charge, and several reliable studies have stated unequivocally that "There has been no increase in juvenile delinquency due to mothers taking up employment."

To ask all married women to make a total commitment to home-making is quite absurd. I know a young married woman who can do her week's housework on Monday evening. Precisely how would she "make a home" for the rest of the week when her husband is away all day and she has no housework to do? I know another married woman whose children are grown and who is saving lives by the work she is doing in a hospital laboratory. Would her life be nobler if she stayed at home and embroidered samplers?

I hope my daughters can prepare themselves for two careers: homemaking, of course, since that is their distinctively feminine role, and some other job of their choosing at which they may work before marriage or at any time after marriage if circumstances make it necessary or desirable. If they value their homes and cherish their husbands and children, they can be trusted to be good wives and mothers however they arrange their time schedule. Surely a good home depends more upon the mother's qualities of mind and heart than it does upon the number of hours she spends within its walls.

With Stanley Jones

By FRANCIS H. MUIR

KYOTO, Japan—"Any phone calls?" I asked. This is usually the first question we put to our wives when we come home. The practice prevails because someone may drop in who has previously called, and if you haven't been told about it it isn't so easy to explain. People in this country are accustomed to 'phoning from a telephone booth just around the corner a few minutes before they walk in on you.

Having asked the question I jerked myself to attention as I heard the casual reply. "Yes, Dr. Stanley Jones and his interpreter are going to stay with us for three days." I thought of the many books I had seen and some which I had read coming from his hand. I remembered his international tours, his visits with the Emperor (two so far this trip), his close connections with the mission work of all fields.

Now I was going to have a chance to spend some time with him and I began to have flutterings of wings taking me up to the higher levels of important people. My wife may have had flutterings of another nature in the kitchen.

From the very beginning we were put at ease. When the time for the first meeting came we proceeded to the hall, and noticed that the windows were all open. It had been snowing and it was now windy. A few people had gathered fifteen minutes before the meeting. In a place that would seat twelve hundred people there were two little stoves down at the front dancing with heat but not a bit could be felt three feet away.

Sure, the windows were left open just to prevent it from becoming stuffy. It takes something to speak to a group of people in this atmosphere. During the afternoon all we could do to advertise the meetings was done.

I had a loud-speaker system on the car with a girl in the back seat speaking through the mike. She was a crippled girl, and seemed to rejoice in being able to dedicate her voice to God in this way.

A neighbouring missionary who could fly a plane went up with bills. It was so windy most of them blew into the lake, and he had all he could do to keep the little plane from doing the same. Helpers had put posters on poles. Places of meetings were comfortably filled.

Two hundred signed cards for full surrender, eighty for wanting to join a church, and fifty for initial faith in Christ. A Gospel message nicely combined with helpful advice to the church leaders to encourage more lay evangelism contributed to an enriching occasion in the life of the church of Japan. ●

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The Toronto Home Missions Council

The United Church of Canada

REV. J. C. TORRANCE, B.A., Secretary and Superintendent of Home Missions
Telephone—EMpire 4-9022

159 Jarvis Street
Toronto 1, Ont.

December 11, 1957

Mr. J. C. Johnston, President,
Wells Organizations of Canada, Limited,
330 Bay Street, Toronto 1.

Dear Mr. Johnston:

Having come to the successful conclusion of our canvass for Capital Funds we wish to express Council's deepest appreciation for the results achieved. Without your professional advice, those results would have been impossible.

While our original planning was in terms of $1,000,000 objective, later we set a minimum of $1,500,000. Pledges from 89 churches total $2,009,560, with 47 churches, still to be reported on.

Our association with the Director you assigned to our canvass was most cordial. At no time did we feel that he exercised "high pressure" tactics. His broad experience, tactful courtesy and meticulous attention to detail, resulted in recruiting a splendid group of laymen workers and givers, whose "sights have been raised" and whose interest in the Missionary Program and work of the Church has been stimulated and widened. In the final analysis, this is perhaps the more important result of our canvass, although the enlarged funds which will become available are so necessary to an adequate job by our Council.

We are indebted to you personally for much thought and attention given to this project, and for making available the skills and services of many of your staff at crucial points in the appeal.

Thanking you again for your wise counsel and guidance,

I am

Your sincerely,

J. C. Torrance

Secretary.

Guided effort gives greater results . . .

Congratulations to Rosedale United Church on:

a. Its generous participation in the Toronto Home Missions Council canvass

b. Its own successful canvass to DOUBLE CURRENT AND OTHER IDENTIFIED GIVING.

Wells gratefully acknowledges the following letter of thanks.

MINISTER
THE REV. G. MacGREGOR GRANT, M.A.
ASSISTANT MINISTER
THE REV. NORMAN A. McNAIRN, S.T.M.

Rosedale Church

159 ROXBOROUGH DRIVE
WALNUT 4-0725
Toronto, CANADA

December 18, 1957

Mr. James C. Johnston, President,
Wells Organizations of Canada, Limited,
330 Bay Street, Toronto 1.

Dear Mr. Johnston:

Here, in brief detail, is a general outline of the procedure and results of the Wells-guided canvass to at least double our current envelope and other identified giving, to Rosedale Church.

We had been rather hesitant about employing professional direction, due to some quite adverse expressions of opinion from members of our congregation. Hence a special committee was set up to investigate various methods of fund-raising and it did a most thorough job.

Churches which had tried self-conducted canvasses, the Sector Plan, and Wells Organizations, were carefully scrutinized. The considered opinion of authorities at United Church Headquarters was also sought.

The results are hereby summarized:

A. The Sector Plan appears to produce an increase of from 15% to a maximum of 40% . . . entirely insufficient for our needs.

B. Some Churches have had success with self-conducted canvasses, but only when some member of the church, who either knew or would study the basic principles of fund-raising, could devote 100% of his time for several months to the project . . . we had no such men available in our congregation.

C. The Wells Organizations analysed our situation and assured us that by using their facilities, we could at least double our giving. We found this assurance confirmed by the experience of other Churches . . . and that the United Church Headquarters endorsed the Wells Organizations.

Your Director came to us a little over a month ago and his diplomacy, tact, firmness and inspiration, resulted in top-level lay-leadership for our Canvass Committee.

Based on the "Need of the Giver to Give", our canvass was conducted on a high spiritual level, by one of the most enthusiastic and dedicated group of canvassers I have ever seen in my entire ministry. Some of the original 'objectors' were among our best workers . . . we are now a far stronger and happier Church.

I am impressed by the thorough training being given to the Continuation Committee. Not only do we have the pledges, but we are being shown the way to maintain this enthusiasm for giving.

I most heartily endorse the "Wells Way" for any church wishing to raise its giving to maximum level . . . with an important spiritual significance to the giver.

Sincerely yours,

G. MacGregor Grant

Minister,
Rosedale United Church, Toronto.

Wells

ORGANIZATIONS OF CANADA LTD., 330 BAY ST., TORONTO 1

Manley F. Miner* says:

Mass Evangelism Is Back

IN the autumn issues of THE UNITED CHURCH OBSERVER in 1943, 1944 and 1945, three articles, written by me, were published, in which I showed concern over the lack of evangelism in the United Church since Church Union.

These articles brought me, not hundreds, but thousands of letters, as well as many to the editor of this paper.

I pointed out my disappointment that some of the institutions such as the Sunday morning class meeting, mid-week prayer meetings and evangelistic meetings which had the fervour of old Methodism had been set aside.

Because of my articles some outstanding things happened which I have never made public before. One was that the articles created so much discussion that the editor of one of the outstanding national sensational-secular publications came to my home and offered me a good sum to write an article on the subject for his publication. He had even named the title and subject of the paragraphs he wanted me to deal with — in fact he had the entire article outlined. The subject was to be "Was Methodism a failure, or did the Presbyterians just take over?"

I said emphatically "No," I would not write, or have my name connected with such an article, because I felt it would be destructive instead of constructive. The articles I had written for THE OBSERVER over ten years ago were kindly in spirit, and not destructive.

Jack Miner and Union

No one was more unanimous for Church Union than my late father, Jack Miner. He spent thirty years on lecture tours visiting various communities, and more churches than any other individual of his time. He said to me, "I can see the pros and cons, especially when you visit the deeply religious Presbyterians down in the Maritimes, and then come to southwestern Ontario, where Methodism has been so well rooted for over a hundred years, with the Sunday morning class meetings and the revival spirit." Not that one was more religious or sincere than the other, but for three or four generations, religious zeal had been part of their lives.

My father's big argument for Union came when he visited western towns, during the years around 1920, and saw a community of five hundred with four or five churches, before moving on to the next community of five hundred with no churches. He would say, "We amalgamate our banks to do big business financially, so let us have Union and unite our churches to do big business spiritually, for God."

The sad part is, as mentioned in THE OBSERVER editorial of June 15, 1956, too many former Methodists have quietly slipped away to the Gospel Halls or Alliance Tabernacles, "and the young people coming out of rural Canada, still quite Methodist in its way, find themselves more at home in a Baptist chapel than in the urban United Church."

I am sorry to say that father's hopes did not all come true because the United Church forgot the evangelistic fervour that went with Methodism. Since then many other "isms" have come into being.

Only five miles from my home is a little town, a Methodist community over a hundred years old, with a population of 500. A well-built Methodist United Church towers up above all buildings, but during the last ten years there have sprung into being a Pentecostal and a Baptist Church, and the Baptist pastor told me that last year they raised $10,000 for all purposes, and had a well-attended Sunday evening service. The United Church has only a Sunday morning service.

Billy Graham

In every generation there seems to be a man raised up by God to do a certain need.

The late Mrs. Billy Sunday helps band goose at Jack Miner Bird Sanctuary.

Dr. Dwight L. Moody served my grand father's period; Rev. B. "Billy" Sunda served my father's generation, and he an Mrs. Sunday became very close persona friends of my late parents. Now D "Billy" Graham, by means of radi television, the press and his campaig meetings, is reaching mass numbers people. I bow in thankfulness to Go Almighty for such men.

When I was twenty years of age attended a number of the Rev. Bill Sunday's meetings, and how well I remem ber his unique personality. During a que tion period at one he was asked if a ma could be a Christian, and use tobacco. H abrupt answer was, "Yes, but a dirty one

Let us jump ahead forty years from h meetings in Detroit to the Fall of 19 and a Billy Graham meeting. This wa called "Billy Sunday Night"; Rev. Home Rodeheaver came to conduct the music part of the service, and Mrs. Sunday, wh was in her eighties, but bright and aler came as the honoured guest. (She has die since.)

At this meeting, the Rev. Billy Graha asked ministers of any denomination, wh had been converted by Billy Sunday, t stand, and in an audience of over fourtee thousand, some three hundred ordaine ministers stood—such well-known preach ers as Dr. Henry H. Savage of Pontia Baptist Church, and Dr. Mumblo, a outstanding Methodist preacher.

Young ministers who belittle mass eva gelism and the late Billy Sunday shou ask themselves if forty years from no they will have three hundred ministers one meeting who have been converte under their ministry.

One United Church pastor who reviewe one of Billy Graham's books was worrie about "what would happen to Billy Graha converts 20 years from now." Where a this pastor's converts? He has preache for half a century.

"Joining the Church"

To join a church or be "converted" ar to me, two different things. They shou go together, but I have seen men jo churches, especially during the past twent five years, and never change their world habits. To me, being converted mea putting Christ and the Church first in one life, not the service club, the lodge, a brid party or dance — and definitely not t usual Saturday night party. To me, sin what stands between oneself and God.

I do not believe that mass evangelis

*Mr. Miner operates the Kingsville, Ont., bird sanctuary founded by his father, the late Jack Miner.

s the only method of being converted, because what may appeal to one may not be effective with another. One need only look at the changed men brought about by he method of Moral Re-armament; the hearts that have been changed by the ellowship groups conducted by such people as Bob and Muriel Fraser in Ottawa or Sam Shoemaker of New York — now of Pittsburgh. Or look at the week-end retreats conducted by our church. Most certainly there are other methods, but one and all have to admit that in the United Church even the word evangelism has been abooed by many. I heard one prominent preacher in western Ontario say from the pulpit that had it not been for the Rev. . R. Mutchmor keeping the spark of evangelism alive it would be a dead issue, dead subject, a word of the past.

However, I can tell those who do not now it that evangelism in the United Church is coming back so fast that no critic an stop it.

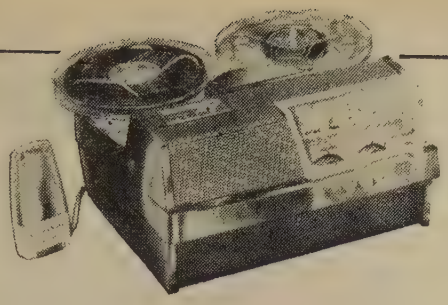
In January, 1954, Billy Graham invited ay wife and me to go to Toronto for the hree-day mission. At the time, he and his eam were invited to hold the now-famous neetings in the fall of 1955. I was one of very few laymen at a Monday morning ministerial breakfast in the Royal York Hotel, at which I saw nearly four hundred members of the Toronto Ministerial Association of all denominations give a unanimous vote for him to come to Toronto —which he did the next year.

"All Night Vigil"

I saw our own local minister, on the night previous to Good Friday, announce an all night vigil. We were surprised at he response. This had nothing to do with mass evangelism, but it proved a deepening of the spiritual fervour of our church. It proved to me so definitely what my father used to say, that "a congregation cannot rise any higher spiritually than the preacher or leader who will take them." So I say to our pastors across Canada, we, as laymen, stand ready to follow — even if it be a twenty-four hour vigil. Had this been announced five years ago in the Pentecostal Church we would have said, "They have religion."

Last, but not least, if John Wesley or his associates were alive they could do no more than is now being done under the direction of the Rev. W. G. Berry, in conducting a National Evangelistic Mission in the United Church throughout all Canada. Every reader should write to him for the free literature he and his associates have prepared.

Now that our ministers and Church headquarters have set the pace for a great spiritual awakening, the entire matter rests with us who are laymen to back them up, not only with our prayers and actions, but with our money, to go forth into this deepening religious movement. ●



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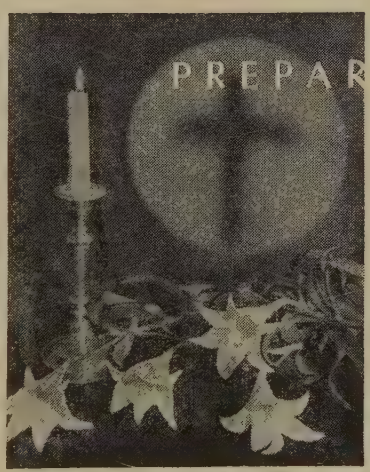

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Finding God

I SOUGHT my God in myst'ries deep and dark:
I sought Him in the earthquake, wind and fire,
But in my seeking I forgot the higher. . .
The still small voice within the ark.
I listened to that voice, and lo, it said,
"I am thy God, and ever will be found
In places where I labour—holy ground:
Seek thus among the living, not the dead."
I looked again, in fields both far and wide,
And saw His faithful shepherds, strong and bold,
Guiding their flocks to pasture and the fold,
And all with little thought for else beside.
I gazed with awe, the voice it came again:
"Our God is found in deeds of holy men."

In loving quest, I sought my God's acclaim:
For He had beckoned to me from afar,
As in the twinkle of each glowing star,
And touched my soul anew with living flame.
He called me in the whisper of the morn;
And cheered me with the mirth of birds in song;
He touched the sun-kissed peaks, so clear and strong;
And spread a verdant carpet for the worn.
But clouds will come: and storms, and pain, and death:
These, too, have challenged God, and challenge still,
They are not creatures of His holy will,
But problems still unfinished which He hath.
So, when I struggle with my problems few,
My God stands at my side, and struggles too.

God spoke to us supremely through His Son,
In word, and deed, and attitude sincere:
For e'en to Him a sparrow was most dear,
Then, how much more a human child undone?
Peace to the world He'd give for aye to bide;
The quest for worldly greatness He'd assuage;
And mercy grant to those who mercy gave;
With quiet rest for all at eventide.
The highest goodness which He still approves
Is loving kindness on life's thorny road,
Bearing with others something of their load,
This is the test eternal it behooves. . .
The Cross He faced with dignity and power
At which the world has seen "God's Finest Hour."

—Henry Mick

Book Reviews

Conducted by M. MACDONALD

The Chatterbox

MORE and more pocket size paper-covered books are appearing. We've mentioned that Ryerson is publishing the Saddlebag series on religious themes. Now McClelland and Stewart has sent out four titles in a New Canadian Library. Most attractive in appearance, these sell at $1.00 each. They are Stephen Leacock's *Literary Lapses, Such is My Beloved* by Morley Callaghan, *As For Me and My House* by Sinclair Ross, Frederick Philip Grove's *Over Prairie Trails*. Two others will be brought out in 1958: *The Tin Flute* by Gabrielle Roy and *Sam Slick the Clockmaker* by Thomas Chandler Haliburton. Malcolm Ross is the General Editor, and he has made an excellent selection. Even in these first ones there is something to suit every taste. . . It isn't so very long ago that Britain and for that matter the whole Western world, was deeply disturbed by the publication of an article that linked tobacco smoking and lung cancer. Ryerson has just sent up this article in extended form published now in a pocket-size paperback with the title, *The Disease of Tobacco Smoking and its Cure* (75c.). Dr. Lennox Johnston, known as Britain's No. One Opponent of smoking, also tells of the difficulties encountered in getting the article published. . . The Associate Editor of *Presbyterian Life*, James W. Hoffman, reports on *Mission: U.S.* within 178 paper-bound pages. In what he describes as a "hop, skip and jump" across the country he learned and tells about the techniques the Church is using in trying to meet the desperate problems confronting the country today. Friendship Press is the publisher, the American price, $1.25. . . Very proudly we have hung in the office the new United Church Calendar for 1958. Most attractive in bright colours, its pictures and text tell of many phases of the work of The United Church of Canada. Published by the Board of Information and Stewardship, it costs 50c.

The Twelve. The Story of Christ's Apostles

By Edgar J. Goodspeed. (Toronto: John C. Winston Co.) $3.50.

Reviewed by L. H. Cragg.

In this book, Dr. Goodspeed, the noted New Testament scholar and translator, summarizes and discusses all that is surely known about the twelve apostles (which isn't a great deal) and much besides that is believed about them on more or less "good authority." For those who want, but do not now possess, a convenient summary of this information and a brief discussion of the sources of it, this book will be useful. (It has a good Index. Why is it that a good Index is so rare in religious books?)

I wish I could say that I found the reading of the book enjoyable and satisfying, but I cannot. Dr. Goodspeed can write much better than this, as he has proved in many other books. But I am glad to have a copy of the book and I am sure that I will refer to it many times.

The Oxford Dictionary of the Christian Church

Edited by F. L. Cross, D.Phil., D.D. (Toronto: Oxford University Press.) $14.00.

Reviewed by R. C. Chalmers.

The blurb informs us that this Dictionary "contains well over 6,000 entries or articles ranging from a few lines to about 2,500 words in length, and nearly 4,500 bibliographies."

This is a reference work of significance. The articles are informative, even though at times they betray an Anglican bias. For example, the article on "Orders and Ordination" confines its interest to those Churches which have Bishops, especially the Church of England. The only reference to other Churches made in this article is that "there is, however, a small (sic!) body of evidence that in the early Church ordination was occasionally conferred by clerics other than Bishops" and refers to two statements from the 3rd and 13th centuries which claim that ordination was by presbyters. One wonders if the Editor is not aware that there is a large body of Christians, such as the Reformed Church which looks to Geneva for guidance, which cherishes and maintains an order of the ministry not less significant to this Church than any other order of ministry. This is only one of many instances that came to the attention of this reviewer which indicates that the writing here is predominantly Anglican. On some matters this may enhance the importance of the article; on others the view of an Anglican may be less than significant.

A couple of inaccuracies were noted. For instance, in the article *United States of America* reference is made to "the Federal Council of Churches, etc." For several years past the proper name of this body is the National Council of Churches. Or again, in dealing with *Methodism* the article refers to "the influential Methodist Episcopal Church of the U.S.A." Since the union of the three large Methodist bodies in the United States a few years ago the name of the united Church is simply "The Methodist Church."

There was also noted that in the statement on *Creationism* it is said that "Calvinists have tended to hold to Creationism, Lutherans Traducianism." When we compare this statement with what is said in the article on *Soul* we read that "among orthodox Lutheran and Calvinistic theologians . . . Traducianism has been commonly preferred to Creationism."

Books for Lenten – Easter Reading

JOURNEY TO EASTER

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Where do the Calvinists really come in on this controversy between Creationism and Traducianism?

The Church in Canada in all its branches and history is dealt with in less than three hundred words; the Church in Australia in less than five hundred words. Is this "oversight"? caused by a cultural lag in the minds of some Englishmen who persist in thinking that nothing of importance takes place in the "colonies"?

Calvinists will raise their eyebrows when they discover that their leader is put in a class with Hitler for we read, in the article on *Calvin,* that "from 1555 to his death he was the unopposed *dictator* of Geneva." Really!

One of the best features of this Dictionary is the bibliographies at the end of many articles, listing important and up-to-date books on the subjects considered.

An immense amount of work has gone into the preparation of this volume. It ought to prove of inestimable value to ministers as well as others who are interested in the Christian Church, past and present.

Once to Sinai

By H. M. F. Prescott. (Toronto: McClelland & Stewart Ltd.) $6.00.

Reviewed by Dean K. Burns.

If you would journey to the Holy Land this winter and escape the rigours of present day Israeli and Egyptian squabbles and all the middle East political tensions, as well as avoid both the expense and tedium of travel, read this latest book by Miss Prescott. Here is a lively, entertaining account of a pilgrimage which wraps round one something of the piety, superstition, villainy and enthusiasm of the age of the Crusaders. We are indebted to the scholarship and industry of the writer who has based her story on that of the accounts of the monk, Felix Fabri, who made the journey to Jerusalem and Sinai in 1480 and 1483 and who had an uncommonly good eye for observing details of lasting interest. Besides it is a veritable encyclopedia of information on the Holy Land and life at the close of the Middle Ages.

We Have With Us Tonight

By E. A. Corbett. (Toronto: Ryerson.) $4.00.

Reviewed by W. G. Onions.

Here is a fascinating book of reminiscenes by an outstanding pioneer in the field of Adult Education in Canada. Until his retirement in 1951 he was Director of the Canadian Association for Adult Education, but he was also closely associated with the Dominion Drama Festival, the Banff School of Fine Arts, the Canadian Handicrafts League and almost every other phase of Canadian culture.

Here are recollections of Dr. Corbett's early life—his adventures in Alberta trying to earn enough money to put himself through college—his training for the Presbyterian ministry, only to decide that the ministry was not for him — his sixteen years with the Extension Department of the University of Alberta under its great first President, H. M. Tory, whose biographer he was later to become.

Here is the story of Farm Forum, Citizens' Forum, the National Film Board, the Wartime Information and the personalities involved in these ventures in Adult Education. Dr. Corbett has made a great contribution to the cultural life of this country and he has put us further in his debt by this delightfully written story of difficult but thrilling years. Leonard Brockington contributes an *Introduction.*

The Sledge Patrol

By David Howarth. (Toronto: Collins) $3.50.

We found it hard to put down this book once we started reading about the smallest and strangest campaign of World War II, its setting Greenland, its participants 3 men, 19 on one side and 15 on the other, its main issue there—weather information. The author gathered much of his material from the men on the Allied side, most of whom are now settled in Denmark, though Peter Nielsen resides in Canada. Mr. Howarth is a sensitive dealer in words. The effect of the Arctic upon all who live there, the effect of the campaign upon the Eskimos who did not understand it at all, and particularly the effect upon German Lieut. Commander Ritter is told with deft, and sure, convincing touch. The book is an impressive analysis of character under the most difficult and unbelievable circumstances.

A Hundred Million Francs

By Paul Berna.

Blondine and Bear Cub

By Countess de Ségur.

(British Book Service [Canada] Ltd.) Each $2.25.

Reviewed by Helen Wilson.

Two stories, both translated from the French, are excellent additions to the list of children's books this year. *A Hundred Million Francs,* awarded the Grand Prix for Children's Literature in France, 1957, is a charming story of a group of children who live in the working-class section of an industrial suburb of Paris. Their only recreation is riding down a hilly street on a contraption with three wheels and the body of a wooden horse without a head. Their adventures are exciting and mysterious, even leading to the capture of the thieves who stole a hundred million francs from a bank in Paris.

The other translation, *Blondine and Bear Cub,* consists of two fairy tales totally unrelated. Like all fairy tales there is a beautiful princess, a handsome prince and good and bad fairies. It is charmingly told and the "fairy tale age" would love it.

Around the Year

By Tasha Tudor. (Toronto: Oxford University Press.) $3.25.

A companion volume to *1 Is One* and *A Is for Annabelle* this is a Season Picture Book for the very small child showing all the months of the year in the country. The pictures are detailed, done in soft pastels and are old-fashioned to match the quaintness of the verse.

For Teen-Agers

The Smugglers of Sandy Bay

By Ruth Holberg. (Toronto: Doubleday, Publishers.) $3.00.

Reviewed by Jesse H. Arnup.

Before I got round to reviewing this book my ten-year-old grandson read it and, on being questioned, pronounced it "fine." His thirteen-year-old sister chimed in with "It is a good book." Who am I to question such a unanimous verdict? It is distinctly a juvenile tale. The heroine is a girl, a red-headed little tomboy of eleven, who has for playmates and accomplices two boys slightly older. She leads them a merry chase. "Blockade runners" would more accurately describe the people concerned, for all are engaged in trying to outwit the British frigate which is blockading their New England village during the War of 1812-14. Then comes the end of the war and all is well.

Let's Play Hockey

By Lynn Patrick and Leo Monahan. (Toronto: The Macmillan Co. of Canada, Ltd.) $1.50.

Reviewed by Jesse H. Arnup.

This valuable little book was received too late to make a hockey star out of me. I knew author Patrick's grandfather! In old Methodist days he was a regular attendant at the British Columbia Conference. Grandson Lynn was an outstanding player with the New York Rangers of the N.H.L.; then he became equally outstanding as coach of the Boston Bruins, later their general manager. With the help of Leo Monahan he has transferred the Patrick "know-how" and much of the Patrick colour into this little book. I find something new on every page, and when I've finished I'll pass it to my grandson Jamie, who is at the beginning of his hockey career.

Dale of the Mounted: DEW Line Duty

By Joe Holliday. (Toronto: Thomas Allen Ltd.) $1.50.

Reviewed by Jesse H. Arnup.

This book is a peculiar mixture. On the one hand is an almost wearisome exposition of electronic science, or pseudo-science, as exemplified in the D.E.W. line crossing northern Canada. Intermingled is an involved mystery story purporting to show the methods of foreign spies and saboteurs, offset by the efforts of the RCMP, and more specifically of Constable Dale Thompson, to bring them to bay. To sum it all up, with this reviewer the mixture was only a moderate success.

Life on the Mississippi

By Mark Twain. American Century Series. (Toronto: McClelland & Stewart Limited.) $1.60.

Reviewed by Harvey G. Forster.

This old literary masterpiece lives again in this attractive paper-back edition. The introduction by Professor Campbell of Oklahoma University is excellent.

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. I am 80 years old and have moved away from my home church and community but I wish to leave my membership there and continue to support my old church. Is it right that I accept communion in our church here? I do not hear very well, and I do not know whether our minister invites non-members to partake.

A. I am sure that any minister or church in The United Church of Canada would welcome you very warmly to the communion table.

Q. Does the church approve a noisy juke box for playing secular music at the church entrance, when we should enter with a hushed and reverent expectancy to meet the Master?

A. Personally, we wouldn't like it.

Q. Should church services the whole year begin by singing "Holy, Holy, Holy" when we have many hymns of praise to choose from; and the minister saying, "We will worship God by singing hymn or psalm No. ....."?

A. Both customs grow tiresome to many. Others seem to like them.

Q. Isn't it the responsibility for the member to apply for his own transfer, instead of asking his minister to write his former church for it?

A. We suppose so, but in practice it is often easier for the minister to do it. In correspondence between ministers it is often possible to get helpful information about new members — their talents for teaching, etc.

Q. We have stewards elected at the annual meeting, who have attended only one or two monthly meetings during the past two years. Are they still stewards, and what steps are to be taken?

A. We assume that they are still stewards unless the congregation has some sort of rule that they cease to be stewards after they have failed to attend so many meetings. The steps to be taken are to urge them to be more regular in their attendance or have the congregation elect someone who will attend.

Q. Do you approve of naming and "eulogizing" a public man from the pulpit?

A. Only with the very greatest tact.

Q. What is the proper procedure for a congregation to follow when it wishes to make a change in ministers?

A. The *Manual* is explicit on these matters.

Q. Why does the minister of a church never have the singing of the National Anthem on November 11, or other occasions?

A. We don't know — oversight or personal conviction perhaps. Many churches do have it.

Q. If a church member knows that the minister is not receiving his salary, what steps would he take to rectify the condition?

A. If he is not a church official, but only a member, he should raise it at the annual meeting, or if the annual meeting is too far away, other steps, which can be found in the *Manual* of the United Church, can serve as a guide to get a special meeting together. No minister should have to wait for his regular salary cheque.

Q. In what age group should the teacher begin to suggest church membership?

A. This should always be basic in teaching: from the early age of 12-14 years seems a good time for the step to be taken.

Q. What are lay preachers?

A. Non-ordained men who have been licensed by the church to preach. Some have full time work as lay supplies.

Q. Is there only one course open to candidates for the ministry?

A. No. A Degree Course (6 or 7 years). The Shorter Course (4 years).

Q. Why could not a candidate receive a course, be ordained, and then work on his B.A. degree?

A. Some do.

Q. Is there still a shortage of candidates for the ministry of the United Church?

A. Yes.

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About People and Places

Winter in Waterloo

A course in New Testament and the Early Church began in mid-January at Waterloo College, Waterloo, Ontario, to continue on Thursday evenings for 13 weeks. Given under the Adult Education Department by Rev. P. Brouse, a former instructor in Hebrew at the college, it follows an Old Testament course and is a subject in the two-year course in religion designed to give Sunday school workers assistance in teaching.

Missions and New Nations

A Survey of the rapidly changing conditions in missionary work was given to the January meeting of the International Missionary Council at Achimoto, Ghana. With Dr. Walter Freytag, Hamburg, Director of the German Evangelical Mission, delegates frankly faced the attitude of the new nations and the reaction of western missionaries.

"New nations seek a missionary development which would dispense with missionaries from outside," Dr. Freytag said. "The younger churches feel they have to find their own way and that we cannot do it for them. They want material help, not men. They need to be told that experts cannot be trained and stored for use." This situation, he contended, has resulted in a three-fold reaction among western missionaries:

1. Passive reaction, which would mean sending fewer missionaries, thus causing a weakening of the Christian mission;
2. Escapist, involving going back to the old days discovering new fields among primitive peoples;
3. Obedience, accepting the facts and learning what God is teaching us in this new situation.

A summary of discussion at one session brought out the fact that delegates were stressing a more adequate training of missionaries in order that they might make a really significant impression on other religions and cultures. Another recommendation was that churches set up special mission fund to be administered and distributed ecumenically rather than denominationally. This fund would be supplementary to independent denominational activities.

John D. Rockefeller, Jr., offered a gift of $2,000,000 to the International Missionary Council for a theological education fund to train native clergymen in the missionary areas, contingent upon the Overseas Mission Boards of eight denominations pledging similar amounts. Immediately the larger denominations in the United States responded. The funds will be available in Africa, Asia and Latin America. Dr. Charles W. Ransom, presently General Secretary of the International Missionary Council, has been named Director of the new fund.

Mrs. Hugh D. Taylor, Overseas Mission Executive Secretary, W.M.S., was the representative of The United Church of Canada at the International Missionary Council meetings.

Cragg Now Professor

Andover Newton Theological School, Newton Centre, Mass., is to have a United Church minister as Professor of Historical Theology and Director of Studies. **Rev. Gerald R. Cragg, Ph.D.,** presently minister of Erskine and American Church, Montreal, will commence his new duties in September.

Three to the Chaplaincy

Three chaplains were inducted at a special service conducted by Group Captain F. W. MacLean, D.D., Director of Religious Administration, at the RCAF Station, Winnipeg. Two were United Church ministers, one a Lutheran. **F/L G. W. Yates,** stationed at Gimli, Man., and **F/L H. Bill,** stationed at Lincoln Park, Calgary, were presented by Rev. D. B. Johnston, Chairman of the Winnipeg Presbytery. The Lutheran chaplain, **F/L M. M. Holobow,** stationed

National Defence Dept. Photo

Eydt Holobow MacLean Yates Johnston Bill

One Lutheran and two United Church padres

MacDonald, Man., was presented by the Rev. P. W. H. Eydt, Consultant Member (Lutheran) on the Committee on Chaplaincy Services.

Missions by Bequest

United Church missions benefited, either directly or through the Missionary and Maintenance Fund, from 10 of the 12 bequests announced last month by the Rev. V. T. Mooney, treasurer.

Overseas missions got $400 from the estate of William C. Appleton, Toronto, and home missions received $500 from the Brydon N. Campbell estate, London, Ont. There was $93.50 for missionary work from the estate of Mrs. Jean R. Stephens, Vermilion, Alta.

Miss Beatrice May Gear, St. John's, Nfld., willed a sum not exceeding $1,000 each year for various institutions in Newfoundland.

Bequests to the M and M Fund were: $300, Mrs. Amelia L. Bean estate, Toronto; all the residue of Minnie G. Dodds estate, Port Hope, Ont.; $500, Miss Mary Jane Henderson estate, Sand Point, Ont.; $1,000, Matill Marshall estate, Calgary; $1,000, James G. Muir estate, Toronto; $300, Miss Nellie E. Watson estate, Ottawa.

The church gets all the residue of the estate of Edmund J. Thompson, Lanark, Ont., and the Pension Fund gets one-third of the residue of the William G. Beatty estate, Fergus, Ont.

Was News Specialist

Mr. Louis L. Minsky, who brought the Religious News Service from a weekly six-page mimeographed release to the present full scale daily News Service, died in New York recently at the age of 48. He was well known and admired by the Editors of the religious and secular press in the United States and Canada.

Those Liquor Ads

The Board of Evangelism and Social Service, disturbed over the increased alcoholic beverage advertising coming from the United States, telegraphed Finance Minister Donald Fleming and National Revenue Minister George Nowlan urging disallowance of beer and liquor advertising as deductible items from corporation income taxes. The telegram cited increased television and radio commercials by Canadian breweries over U.S. border stations and scored the publication for two Toronto newspapers of week-end sections carrying liquor advertising and New York State date lines.

Concerning this and related matters, a sixteen member delegation representative of Ontario presbytery conveners, Ontario and Canadian Temperance Federations, waited on Premier Leslie Frost. As spokesman, Dr. J. R. Mutchmor urged the Premier to counter-attack on the brewery-distillery front in a combined operations effort to compel law circumventing Ontario breweries to eliminate product and drinking scene advertising.

Advice for the Lovelorn

The Rev. George Service is operating a sort of "advice for the lovelorn" bureau at his Howard Park Church in Toronto. It's his 12th annual School for Brides and Grooms, which opens this year on St. Valentine's Day. The six-week course will include lectures and discussions on the spiritual background of marriage, pitfalls of mar-

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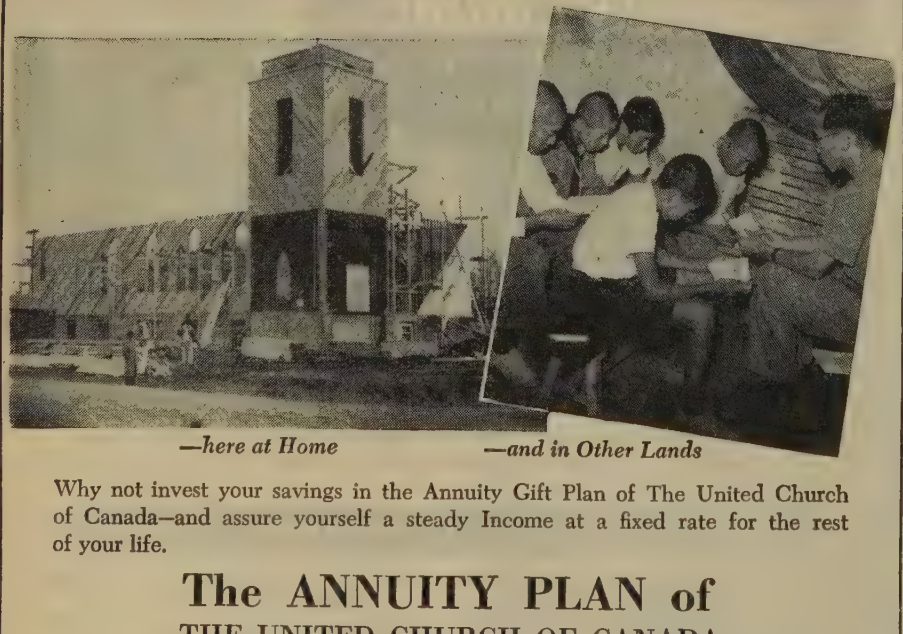

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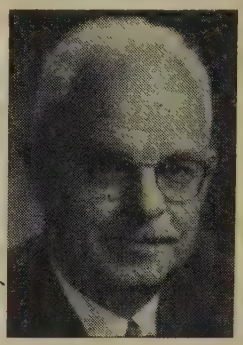
To Middle East



Dr. Fred V. Winnett, head of the Department of Near East Studies, University of Toronto, was appointed Director for a term of the American Schools of Oriental Research, the two centres of research and archaeology in Jerusalem — Jordan and Baghdad, the appointment being made at the annual meeting of the group in Louisville, Ky. His duties begin July 1st. Dr. Winnett, who is familiar with the work, having already spent one term there, is a United Church minister, was ordained in 1927 and did post doctoral studies in Arabic and the Old Testament at Hartford (Conn.) Theological Seminary. He will be accompanied by Mrs. Winnett, a daughter of the late Dr. and Mrs. J. G. Taylor of the Central India Mission of The United Church of Canada.

New Bible Man

Rev. E. Ralph Adye will begin his new duties as Senior Secretary of the Upper Canada Bible Society on March 1st. He succeeds Rev. T. W. Hazlewood, D.D., now minister of St. Paul's-Avenue Road Church, Toronto, Ont.

From Maritimes to Winnipeg

United College, Winnipeg, has announced the appointment of **Rev. K. M. Hamilton,** Elmsdale, N.S., as Professor of Systematic Theology. Mr. Hamilton took his Arts and Theology in Britain, coming to Canada in 1953. He received his M.A. degree from Dalhousie in 1953 and in 1954 he completed his thesis for his Th.M. degree at Pine Hill. He is presently working on his Ph.D. degree in Philosophy with the University of London. He has done some lecturing at Dalhousie and Kings College in English and is an author and contributor to religious reviews.

Reverse the Process

Dr. Samuel McCrea Cavert, guest of honour at a luncheon to mark his retirement as U.S. Executive Secretary of the World Council of Churches, warned that the co-operative church movement is not likely to go further unless it goes deeper. "As things now stand," he said, "we act separately and

denominations in most things and together only in those few things in which we can hardly act alone. We need to reverse the process."

Boyce to Emmanuel

Victoria University has announced the appointment of **Rev. Greer Boyce,** West Kildonan Church, Winnipeg, to the staff of Emmanuel College, Toronto, as Assistant Professor of Homiletics and Pastoral Theology. Mr. Boyce received his Arts and B.D. degrees from Queen's and his S.T.M. degree **magna cum laude** from Union Theological Seminary, New York.

* * * *

From the Department of Pensions, the following list has been received: **Rev. John Edgar Todd** died on Dec. 31st at Daytona Beach, Fla. His home was in Guelph. He served a number of Ontario charges, Central Church, Calgary, and St. Clair Ave. Church, Toronto, retiring in 1945; **Rev. A. S. Kerr** died in Toronto, January 4, 1958. Ordained in 1905 his work was mainly in Ontario charges. He retired in 1951; **Rev. H. D. Marr** died in Calgary, Alta., Dec. 24, 1957. He served the Bible Society in Alberta from 1912-34, retiring at that time; **Minnie Lundy,** wife of the late Rev. Robert Lundy, died on Christmas Day in Streetsville, Ont.; **Rev. C. E. Kenny,** on January 14th at Guelph, Ont. Received into full connection, 1908, and served the Church in northern Ontario, then Collingwood, Owen Sound and Guelph, retiring in 1948; **Rev. W. E. Baker** died on January 15th at Toronto. He came into full connection in 1897, served in Ontario churches, Westmount, Montreal, four Toronto churches, Simpson Avenue, Wesley, Parkdale and Howard Park. He retired in 1938. Word has been received of the death of **Margaret A. Baker,** 96, sister of the late Dr. E. N. Baker, a principal of Albert College, Belleville, where she taught for a number of years. She was a nurse and for a short time a missionary in South America.

M and M Secretary Passes

Rev. William J. H. Smyth, Western Secretary of the Missionary and Maintenance Dept., with offices in Saskatoon, died suddenly January 15th, at Victoria, B.C.

A native of Belfast, Ireland, he was educated in Ireland and Omemee, Ont., and Toronto. He received his M.A. in philosophy from the University of Toronto and his B.D. from Victoria College.

Mr. Smyth served churches at Selbright, Wellington, Orona, Port Perry, Blenheim, Park Hill and Kitchener before joining the M and M Department in 1955 as Assistant Secretary. He was at one time M and M convener in Oshawa and Guelph Presbyteries, and London and Hamilton Conferences. He is survived by a sister, Miss Jane Smyth of Belleville.

17 Day Prayer Project

Seventeen churches in the northern Ontario mining area held a 17 day prayer vigil beginning midnight New Year's Eve and extending without a break for 408 hours to midnight, January 17th. The project was planned by the Porcupine Ministerial Association at the suggestion of Rev. Andrew Denholm, minister of the United Church in South Porcupine, Ontario. Each church was allotted a 24-hour period, with members praying in half hour shifts. The South Porcupine Church led off. Others taking part were five United Churches, four Anglican, three Pentecostal, one Baptist, one Free Methodist, one Presbyterian and a Salvation Army Citadel, located in South Porcupine, Iroquois Falls, Timmins, Schumacher and Matheson.

New Buildings--at Grimsby

Excavation work has begun on the new $190,000 **Trinity Church, Grimsby, Ontario.** At a special ground-breaking service conducted by the minister, Rev. F. R. Gibson, and attended not only by that congregation but by members of other district churches, Mr. J. O. Moore, oldest member of Session, turned the sod.

. . . At Simcoe

Plans for the building of a Christian Education Hall for **St. James Church, Simcoe, Ont.,** were proceeding when Mr. Robert Hambleton died. By his will the sum of $100,000 was bequeathed to the Church for the erection of a Hall to be called The Robert Hambleton Memorial Hall. This made it possible for the Building Committee to purchase additional land and extend plans.The new Centre consists of two wings, the Memorial Hall and the Chapel Wing. Rev. A. R. Cragg, President of Hamilton Conference, dedicated the building at a service conducted by the minister, Rev. S. Edworthy. Congregation and community toured the Centre and saw movies and coloured slides showing various phases of progress.

. . . At Durham

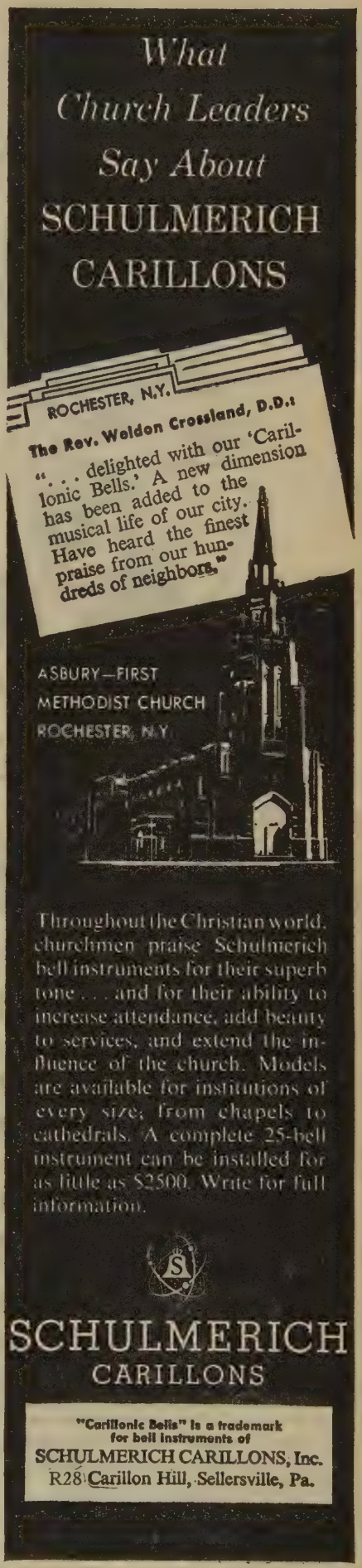
The Christian Education Extension was officially opened and dedicated last month by Rev. W. M. Mustard, acting for the President of Conference, and **Knox Church, Durham,** now has much needed accommodation for the Sunday School as well as a Choir Room and Minister's Vestry. The building was part of their Centennial Programme.

Town Hall Mission

A Preaching Mission was held in the Town Hall at Landis, Sask., for the United Church congregation there and in the surrounding communities of Biggar, Springwater, Kelfield and Unity. Rev. G. B. Mather, Assistant Secretary Board of Evangelism and Social Service, was the Missioner, his theme "Encounter with Christ." Members of other churches attended and the average number at meetings was 90, with 150 at the final service. All organizations of the **Landis Charge** under the minister, Rev. A. Wilbur Lang, participated in the Mission.

Painting Dedicated

St. Paul's Church, Edmonton, Alta., had to make some changes in the chancel, and Rev. W. E. Mullen, the minister, asked an artist member of the congregation, Mrs. Elva Frederking, for suggestions of a painting. From sketches submitted a contem-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orary interpretation of Christianity was hosen. Mrs. Frederking did the oil painting, 5 x 10 feet, on a theme showing humanity ollowing the cross. It was dedicated at a pecial service, with the minister in charge.

* * * *

A Family Dinner as a climax to a special Church Visitation campaign was held in **St. Paul's Church, Kindersley, Sask.,** recently. 300 parents and children sat down. Rev. Hart Cantelon, Saskatoon, was the special speaker. Rev. G. B. Wartman is the minister.

Memorial Doors

The church at **Vanscoy, Sask.,** has two new front doors, a memorial to pioneer members, Mr. and Mrs. John Pettigrew. Th doors marked with a brass plaque an presented by Mr. and Mrs. M. D. Worde (neé Pettigrew) and family were dedicate by Rev. R. M. Thompson, Saskatoon, at service conducted by the student ministe Ray Brandon.

Manse in Chibougamau

The new home for the minister o **Henderson Memorial Church, Chibougamau Que.,** is finished like the church in ceda

siding painted white, has a black shingle roof and a bright red door, and is spaciou and well planned. Dedication service wa conducted by the minister, Rev. Bruce Va Stone. Spring will see some form of land scaping for the whole church property.

THE TRAGEDY OF THE BURNING *Cross*

$50,000,000. worth of church property will be lost to fire on this continent in the next 12 months. The tragedy is that less than half of this amount will be covered by insurance. Don't let your church community be faced with this under-insurance problem. Make sure your coverage will adequately meet today's high replacement costs.

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WORLD CHURCH NEWS

Science and Humanity

Delegates attending the 6th quadrennia Methodist Student Conference were told b three speakers that the United States woul suffer major disaster if it disproportionatel emphasizes scientific education and neglect education in culture and citizenship; tha there should be an immediate halt o hydrogen bomb tests; and that in the ligh of nuclear realities, the competition betwee the U.S. and Russia must now be in th efficiency and wisdom whereby science an technology are used for human welfare an peaceful programmes.

A Church a Day

Methodists in the United States mus build a church a day for five years if the are to keep pace with the needs of th United States which has now become "crucial mission field." Dr. Vernon W Middleton, general secretary, told the annua meeting of the Board of Missions tha otherwise new families would be establishe without the opportunity for religious growt and the steadying influence of the Church which would retard the spiritual develop ment. Dr. Middleton spoke of the "impover ished" spiritual values of the country an cited as evidence "opposition to the ful achievement of human brotherhood" in rac relations in both north and south and th "disastrous results" of increased use o alcoholic beverages, an increase of crime especially among youth, and "dishonesty

As long ago, thy quiet voice, O Christ,
Gave on the lake calm after storm;
So also now, in this sweet hour of worship,
Still, with thine own authority
The busy, clamorous voices of the world;
Settle our souls in silence at thy feet,
Then feed us with the Bread of Life, even thyself.

(Written by soldier theology student killed in World War II; submitted by his mother, member of World Day of Prayer Committee)

high places." Methodists gave a record $25,779,279 in 1957 for the home and overseas missionary work.

Church and Africa Together

The Church must walk right beside the people of Africa who are "on the march into the modern age" Alan Paton, author of "Cry the Beloved Country," stated in an address to the first All-Africa Church Conference which met at Ibadan, Nigeria. "The Church must be the guardian not of what is old, but of what is ageless," the speaker declared. He went on to say that the South African churches had obeyed the custom of the country in racial matters rather than the Great Commandments. "The Church must act now on this issue," he said, "because in the future it will be called upon to help prevent the excesses of extreme nationalism in Africa."

This first All-Africa Church Conference was called by the National Christian Council of Nigeria and was attended by more than 300 delegates and observers from 41 countries. The theme was "The Church in Changing Africa."

Sad Plight of Refugees

The plight of European refugees in Communist China and Hong Kong is desperate, Dr. Elfan Rees, European representative of the Commission of the Churches on International Affairs, told the Executive committee of the United Nations Refugee Fund. Their situation has been aggravated more, he explained, by the exhaustion of transportation funds previously available through the Inter-government Committee on European Migration (ICEM). He urged the governments to take the matter very seriously and to deal with it speedily. Over 80 per cent. of the refugees were registered in the World Council of Churches' Hong Kong office and visas have been secured for 1,200 in the colony and 3,200 still in China, but Dr. Rees added "the vital link in the chain—transportation—is missing." Church World Service, relief agency of the National Council of Churches in the United States, has made an offer of $100,000 loan to the UN High Commissioner for Refugees to solve the problem. This loan, if accepted, may help move the "log jam" while governments make up their minds.

Tighten Anti-Church Campaign

There is evidence that the anti-church campaign in East Germany is being intensified. Several recent incidents indicate a stiffening of attitude by Soviet Zone officials. They have ceased efforts to show that Communist-sponsored youth dedication ceremonies are reconcilable with Christian teaching. These spring ceremonies are used as a counterpart to Christian confirmation and First Communion and are designed to draw children away from religion. Protestant sources in West Berlin report an increasing number of incidents in the Soviet Zone where school authorities are refusing to admit pupils into high schools and colleges on the grounds that they have failed to participate in youth ceremonies. Indeed it is reported that Walter Ulbricht, first secretary of the Socialist Unity (Communist) Party, recently announced plans to make participation in the ceremonies obligatory on all teenagers. Teachers are compelling children to write essays on hotly controversial subjects dealing with relations between the Protestant Church and the East German

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WRITE FOR PROSPECTUS

regime. One such item is the agreement between Bishop Otto Dibelius of Berlin, Chairman of the Council of the Evangelical Church in Germany (EKID) and the West German Chancellor Konrad Adenauer for an EKID chaplaincy in the West German army. This treaty has been violently denounced in East Germany as "turning the Church into a tool of NATO warmongering policies."

East Germany is also jamming the broadcasts from the Vatican.

The Church at the Fair

A report that the Protestant Pavilion for the 1958 Brussels World's Fair is well under way comes from the Protestants of Belgium who have taken on the responsibility for construction of the Protestant chapel and exhibit centre. The emphasis will be on the world-wide nature of present-day Christianity, and the building will feature an ecumenical exhibit of work being carried on by the major Protestant and Orthodox churches in various parts of the world. Two short worship services will be conducted daily during the Fair, which opens in mid-April, and four longer ones on Sundays in different languages. Friday evenings the pavilion will be the scene of a series of organ recitals, choral groups, string quartets, plays and films.

German churches have up to now pledged the largest amount towards the erection of this Pavilion. The United Bible Societies have given $10,000, Churches in Scotland, France, the Netherlands and New Zealand have also contributed, as well as the Protestant Episcopal Church in the United States.

Following the Exhibition the Pavilion will be used either as a church for a Belgian congregation or as an inter-church centre for the nation's Protestants.

One Stays Out

The Lutheran Free Church has decided not to join in the merger now contemplated by the American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church in the United States. The committee working on the draft merger documents has expressed "keen regret." It hopes that this decision "will in no way interfere with the intimate co-operation that has characterized the relation of the Lutheran Free Church with the present negotiating churches, and with the future American Lutheran Church, a 2,000,000 member body to be formed at a constituting convention April 24-27, 1960.

Pastoral Charges Vacant

(As reported by the Secretary of General Council)

Parkhill, Ont. (February 1); Young Church, Winnipeg, (June 30).

Dates to Remember

Conference on Church Architecture February 18th-20th in Veterans' Memorial Bldg., Detroit, Mich. Joint meeting of the Department of Church Architecture of the National Council of Churches and the Church Architectural Guild of America, in co-operation with the Detroit Council of Churches. The programme is being planned for pastors, building committees and architects.

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LIBERAL CONVENTION

(*Continued from page 7*)

Pearson. He is a son of the parsonage; graduate and Chancellor of the Church's largest University; former Professor of History. Many times we have heard his work in the U.N. praised formally and informally by church courts and pulpits.

For church people he has been the symbol of the best of that liberal spirit which is found in both politics and religion and has many of its roots deep in Canadian Methodism, and Victoria College. One reason he has been most loved is that he has been looked upon as a statesman, not a politician. On that account his capacity for leadership has been questioned. Some regret that he will have to become involved in the hurly-burly of party politics.

After his election one reporter at a press conference said, "Your speech tonight was different from what we have been accustomed to hear from you. Can we expect more of this now?" Mr. Pearson replied with his disarming grin, "My position is different now." But in his speech he had said: "What attracted me to politics was the chance to work for the maintenance of peace and avoidance of the catastrophe of a third world war."

Some time ago after a trip abroad we wrote that wherever we went, we found that "Mike" Pearson was known and respected. In the little countries of the world he was Mr. Canada, and Canada was loved not for herself but because of what her "Mike" Pearson stood for.

The recent award of the Nobel peace prize illustrated how highly he has be regarded beyond Canadian borders. C thing can be said of the new Liberal lead he will be respected by Canadians, wh ever their political persuasion.

Proud of Leaders

After the P.C. convention last year had this impression. Canada may be pro of her public men. Mr. Diefenbaker Baptist, Mr. Fleming a United Chur man, Mr. Fulton a Catholic, competed the Conservative leadership. They are m of stature and integrity. We believe th the prestige of Mr. Fulton, not known well among United Church people of t East, may have grown more than any the past year.

We could say the same for Mr. Coldw and Mr. Knowles of the CCF. And it c be said for Mr. Martin and Mr. Pearso

We feel that the statement made by t new leader, "Man certainly can't li without bread, . . . but he can't live bread alone," would be ascribed to by the all. Also his comment, "Being human I make mistakes . . . but they will be m takes for which I will not have to apologi to my conscience."

We went for a little while to visit t Rev. Daniel McIvor, veteran Unit Church minister and member of Parli ment, who said of his Ottawa colleagues: agree with what Agnes McPhail once sai 'The members of the House of Commo are the finest group in Canada'." ●

Publishing House Notes

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DEATHS

McCAUL — Ella (McLaughlin) — On Sunday, October 20th, 1957, at the Queen Elizabeth Hospital, Toronto, Ella McLaughlin, beloved wife of Reginald M. McCaul, dear sister of Mrs. G. Harvey Rochester (Beatrice).

HELP WANTED

URGENT!

AN ever expanding United Church in the frontier city of Saskatchewan requires an active worker to assist the minister. Any lay worker or deaconess interested please apply, stating qualifications and salary expected. (Experience not necessarily a qualification.) J. A. Dyer, Clerk of Session, 520 3rd W., Swift Current, Sask.

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TRINITY United Church, Ingersoll, Ontario, requires the services of a retired minister to serve as "Visiting Minister." Correspondence should be directed to S. S. Bland, M.D., King St. West, Ingersoll, Ontario.

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2A. PULPIT VACANCIES

BALDUR Pastoral Charge, three points, vacant June 30, 1958. Municipal Doctor, Hospital and High School in Baldur. Interested ministers please contact Mrs. H. Woodworth, Secretary, Pastoral Relations Committee, Baldur, Man.

BRIGHTON, Ontario, Trinity - St. Andrew's now vacant, requires a minister. Furnished Parsonage, all statutory requirements. Good schools. Salary $4,200.00. Ministers interested write to — A. W. Dewey, Secretary, Box 428, Brighton, Ontario.

COURTLAND, Ont., three-point charge, Courtland, Guysboro and Zion Church, Ostrander in Norfolk-Haldimand Presbytery, requires a minister on June 30th, 1958. Good elementary and secondary school facilities. Interested ministers please write to O. T. Simmons, Courtland, Ont.

CRANBROOK United Church, Cranbrook, B.C., vacant July 1st, 1958. Interested ministers please contact Chairman, Pastoral Relations Committee, Box 583, Cranbrook, B.C.

2A. PULPIT VACANCIES—Continued

FENELON FALLS pastoral charge will be vacant February 14, 1958. Interested ministers please write Murray Smith, Chairman of Pastoral Committee, Fenelon Falls, Ontario.

GRACE United Church, Hamilton, Ontario, vacant January 1, 1958. One point charge. Interested ministers please write Mr. Charles Connor, 485 Catharine St. N., Hamilton, Ont.

GRAHAMSVILLE Charge—vacant as at June 30, 1958. Present minister retiring. Three churches. New manse in Brampton, near Public and High Schools. Minimum stipend. Usual holidays. Interested ministers please write James Somerville, Malton, Ontario.

MADOC Pastoral Charge will be vacant June 30th. Interested ministers please write R. A. Fleming, Madoc, Ontario, Secretary of Pastoral Relations Committee.

NEW NORWAY, Alberta, vacant June 30th, 1958, two-point charge—three miles apart—on highway. Fully modern manse and twelve room school in village. Interested ministers kindly write New Norway Pastoral Committee Secretary — L. W. Johnson, Box 4, New Norway, Alta.

NIPAWIN, Sask., Pastoral Charge, vacant June 30th, 1958. Two outside points (1 village, 1 rural). Salary well above minimum. New modern 3-bedroom manse, new modern church. Population 3,500. Good schools and hospital. Interested ministers write Layton H. Crockett, Nipawin, Sask.

PULPIT at Plymouth United Church, Sherbrooke, now vacant. Minister required by end of conference year or earlier if possible. Interested ministers please write to F. J. Sangster, Box 906, Sherbrooke, Que.

SMOOTH ROCK FALLS vacant June 30th, 1958, one point charge, furnished oil-heated manse, modern schools, good salary. Abitibi pulp and paper town. E. S. Fells, Recording Steward, Box 285, Smooth Rock Falls, Ont.

ST. JOHN'S United Church, Grand Forks, B.C., Kootenay Presbytery, becomes vacant July 1, 1958. Interested ministers please contact Mrs. A. R. Talarico, Box 223, Grand Forks, B.C.

THE Braeside Pastoral Charge (three-point), Renfrew Presbytery, vacant. Manse well equipped and good education facilities. Interested ministers please write Mr. E. A. Burton, Secretary Pastoral Relations Committee, Braeside, Ontario.

THE Belmont - Nilestown two-point charge in Middlesex Presbytery becomes vacant June 30th, 1958, (due to minister retiring). Interested ministers please write Clarence Cornish, Recording Steward, Belmont, Ontario.

THE Miami-Rosebank two-point Pastoral Charge, Carman Presbytery, is now vacant. Interested ministers please contact George Congdon, Miami, Manitoba.

WINGHAM United Church, vacant March 1st. G. W. Tiffin, Box 157, Wingham, Ontario, Secretary, Pastoral Relations Committee.

WOODCLIFF United Church, a newly organized congregation in West Calgary, requires the services of an ordained minister beginning 1st July, 1958. A growing congregation of over 500 families since constituted April 1957. Located in a rapidly growing district. Building programme under way. Apply H. W. Hunt, 3530—2nd Ave. S.W., Calgary.

WOODHAM United, three-point charge, vacant June 30th, 1958. Good furnished Manse, on paved highway; Public School in village, High School bus at door. Central to London and Stratford. Contact Harold Hern, R. R. 1, Granton, Ont.

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